



Βάρβαρος οὐ πέλομαι ...

‘I’m not a barbarian...’

The Humanists in and about the Greek language. An exhibition dedicated to the reflections of the love for ancient Hellas in old prints from Tartu University Library.

‘Ei ole barbar ma...’

Humanistid kreeka keeles ja keelest: näitus muistse Hellase hurma peegeldavatest Tartu Ülikooli raamatukogu vanatrükistest.

Βάρβαρος οὐ πέλομαι ... "I'm not a barbarian ...". The humanists in and about the Greek language. An exhibition dedicated to the reflections of the love for ancient Hellas in old prints from Tartu University Library. Catalogue of the exhibition at Tartu University Library, from May 6 to June 27, 2014.

Βάρβαρος οὐ πέλομαι ... "Ei ole barbar ma ...". Humanistid kreeka keeles ja keelest: näitus muistse Hellase hurma peegeldavatest Tartu Ülikooli raamatukogu vanatrükistest. 6. maist kuni 27. juunini 2014 Tartu Ülikooli Raamatukogus toimunud näituse kataloog.

Janika Päll, Eve Valper

Tartu 2014: Tartu University Library / Tartu Ülikooli Raamatukogu

Catalogue and organisation of the exhibition:

Janika Päll (choice, texts), Eve Valper (design and layout), Kaspar Kolk (editor), Liisi Tõnisson (digital copies), Moonika Teemus (the choice of graphics), Raili Marling (English editor), Ilona Smuškina (producer), Kadri Tammur, Ave Teesalu (organisation), the Department of Manuscripts and Rare Books of Tartu University Library.

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Information / Informatsioon: <http://www.utlib.ee/humgraeca/>

The poster on the title page is based on the woodcut by Albrecht Dürer from: Conrad Celtis, *Quatuor libri amorum*. Nürnberg: 1502, f. a vi verso.

Esikaane plakatil Albrecht Düreri puulõige, Conrad Celtis, *Quatuor libri amorum*. Nürnberg: 1502, f. a vi verso.

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Introduction

Sissejuhatus

Towards the end of the Renaissance the study of the half-forgotten Greek language and culture became popular in Italy. During the Humanist period (15th-16th century) the boom of Greek, including printing and translating Ancient and Byzantine Greek authors, studying and practising the language spread northwards over the Alps.¹ In countries around the Baltic Sea, this spirit of Humanism, including the love for the Greek language and culture is especially important during the 17th century, starting to fade in the 18th century. Early Modern Estonia and Livonia were no exception: Greek was taught and practised at the university level in Tartu (then Dorpat) *Academia Gustaviana* (1632–1656) and Tartu-Pärnu (Pernau) *Academia Gustavo-Carolina* (1690–1710), as well as in the Tallinn (Reval) Gymnasium (founded in 1631).

The present rare books and manuscripts collection of Tartu University Library got its start in 1802 when the Imperial University was opened in Tartu. The first director of its Library, the classical scholar Johann Karl Simon Morgenstern (1770–1852), bought books from all over Europe. These collections were enlarged by acquisitions of several personal libraries, including numerous books in Greek: of Karl Morgenstern himself, of the Baltic German pastor and author Gustav von Bergmann (1749–1814), Tartu Raadi noblemen von Lipharts, the local historian and pastor August Wilhelm Hupel (1737–1819) and the German Enlightenment scholar Johann Gottfried von Herder (1744–1803). Numerous old prints from the library of Tallinn Gymnasium, acquired in the 1920s, hold a special place in the collection as some of these books reached Estonia already in the 17th and 18th century.

The exhibition catalogue includes old printed books from Tartu University Library from 1498 to the 19th century, illustrating the love for Greek. They are complemented by some lithographs, manuscripts and modern works on the subject. The focus is on the diversity of the scholarly activities of Humanists, as well as on the scholars from the countries around the Baltic Sea.

The books are presented according to their short titles, together with bibliographic information (library catalogue number, references to national bibliographies). The list is accompanied by explanatory texts, with a general bibliography and notes in the back of the book. In order to address the public both in Estonia and abroad, aspiring to the polyglot and polymath spirit of Humanism, the catalogue is in two modern languages (English and Estonian) with book titles presented in Latin and Greek. In this post-event publication of the catalogue the texts from initial 8 posters and 26 cases are rearranged to accompany each of the 79 rare books which were presented on the exhibition.

Renessansiaja lõpul sai Lääne-Euroopas populaarseks pooleldi unustatud kreeka kultuuri ja keele õppimine, uurimine ning kasutamine. Itaaliast alguse saanud kreeka keele buum levis humanismiajal (15.–16. sajand) põhja poole,¹ jõudes ka Läänemere maadesse, kus humanismiaja kreeka-lembene vaimsus oli tähtis eelkõige 17. sajandil ja hakkas vaibuma 18. sajandil. Kreeka keelt õpetati ja harrastati Tartus (tollane Dorpat) ja Pärnus (Pernau) *Academia Gustaviana* (1632–1656) ja *Academia Gustavo-Carolina* (1690–1710) nime all tuntud ülikoolis ning Tallinna (Reval) Gümnaasiumis (asutatud 1631, tänapäeval Gustav Adolfi gümnaasium).

Raamatukogu praegune vanaraamatu kollektsioon sai alguse 1802. aastal avatud Keiserliku Tartu Ülikooli raamatukoguga. Selle esimese direktori Johann Karl Simon Morgensterni (1770–1852) poolt raamatukogule Euroopast ostenud täiendasid tema isiklik raamatukogu ja mitmed Läänemere äärsete maade haritlaste kogud, mis raamatukogule pärandati või osteti. Kreeka keele uurimise aspektist on siin tähtsad ennekõike Morgensterni enda raamatukogu, aga ka baltisaksa pastori ja literaadi Gustav von Bergmanni (1749–1814), Tartu Raadi mõisnike von Liphartite, literaadi, koduloolase ja pastori August Wilhelm Hupeli (1737–1819) ja saksa valgustaja Johann Gottfried von Herderi (1744–1803) kogud. Erilisel kohal on osaliselt juba 17. sajandil ja 18. sajandi alguses Eestisse jõudnud ja siinsetele haritlastele kuulunud raamatud Tallinna Gümnaasiumi raamatukogust, mis anti TÜ raamatukogule üle 1920ndail aastail.

Kataloog kajastab näitusel esitatud trükiseid Tartu Ülikooli Raamatukogu fondidest, peamiselt trükikunsti algusaegadest kuni 19. sajandini, lisaks mõned graafilised lehed, käsikirjad ja teemaga seotud nüüdisaja trükised. Lääne-Euroopa humanistidest hellenofiilide mitmekesise teadus- ja luuleloomingu kõrval on esile toodud ka Läänemere maade humanitaaride püüdlused õpetlastest koolipoisteni – kõik, mis illustreerib armastust kreeka keele vastu.

Teosed on kataloogis esitatud lühikirjetena koos raamatukogu kohaviida ja bibliograafilise infoga. Lisatud on tutvustavad vahetekstid, asjassepuutuvate käsitluste bibliograafia on kataloogi lõpus. Arusaadavuse huvides, aga ka humanismiaja mitmekeelset ja mitmekülgset haritud vaimsusust austades, on kataloog kahes tänapäeva keeles (inglise ja eesti), mis täiendavad pealkirjade kaht vana, ladina ja vanakreeka keelt. Siinses näitusejärgses kataloogis on algsed 8 tahvlil ja 26 vitriinis esitatud tekstid ümber korraldatud nii, et nad saadaksid 79 näitusel tutvustatud haruldast raamatut.



H O S V E R S U S

Librorum suorum fronti

IVL. CAESAR SCALIGER
semper praeponebat.

Βάρβαρος ἐπέλωμαι, ἀλλ' ἐδέ τε εὐχομαι εἶναι,
Οὐδ' ἂν ἀμειψαίμην πρὸς Κρονίωνα πάτραν.
Ἦν δὲ Σκαλανῶν θείων γένος, ἔρνος Ἄρης,
Φοῖβον ὅλον κατέχων στήθεσι, παίγνια τύχης.



Βάρβαρος οὐ πέλωμαι ἀλλ' οὐδέ τε εὐχομαι εἶναι
οὐδ' ἂν ἀμειψαίμην πρὸς Κρονίωνα πάτραν
Ἦν δὲ Σκαλανῶν θείων γένος, ἔρνος Ἄρης,
Φοῖβον ὅλον κατέχων στήθεσι, παίγνια τύχης.

*I'm not a barbarian, but neither would I wish to be one
nor change my homeland with Zeus,
By family, I come from divine Scalae, having the arts of Phoebus
in heart, serving Ares as a toy of fate.*

These verses are printed in the collected poems of the Italian-French Humanist Julius Caesar Scaliger (1484–1558, see No. 64, verso of the title page). Although Julius Caesar Scaliger was a famous Latinist and appreciated Roman poets Virgil and Seneca more than Homer or Greek tragedy, he also wrote Greek poems, because in his era the Greek language was the symbol of erudition, ancient knowledge and the arts of muses.

In the time of incunabula, printing in Greek was rare, although already during the first decades of printing, several manuals of Ancient Greek, texts by ancient Greek authors and their (mostly) Latin translations were printed. At first the most important centre was Italy, where many Byzantine exiles had settled during the 15th century, helping the printers. The most famous of them was Aldus Manutius in Venice, although Florence was even more important for Greek studies. Greek authors were printed elsewhere as well, for example in Milan and Rome. From the very end of the 15th and the beginning of the 16th century numerous printed Greek texts appeared in Switzerland, mainly in Basel, but also Geneva; in France, with main centre in Paris and Strasbourg in Alsace; and a little later in the Low Countries: Leiden, Amsterdam, Antwerp and Utrecht. Germany is important as well: Nuremberg and Cologne, Leipzig, Wittenberg, Heidelberg, Hamburg, Jena, Berlin and Marburg, Frankfurt am Main, Munich, Hanau and Braunschweig. Several important centres (London, Vienna, Moscow and others) are not featured here because Tartu University Library does not possess many old Greek texts from these cities.

Greek was taught and used also on the borders of Europe (on the lower end of her skirt on Münster's map), in the universities and gymnasia around the Baltic Coast. Most important centres on the German Baltic Sea coast were Rostock and Greifswald, in modern Poland Gdansk (Danzig) and Wrocław (Breslau, Vratislava), in Lithuania Vilnius (Vilna), in Sweden mostly Uppsala and Stockholm, but also several towns in its overseas provinces, in modern Finland, Turku (Åbo), in modern Latvia, Riga, in modern Estonia Tallinn (Reval) and of course Tartu (Dorpat).

*Ei ole barbar ma, ei ole soovi ka saada mul selleks,
kuid vahetust ma ei teeks, kui isamaa Kronion
uue mul tooks, skalaanide soost olen, Arese teener,
Phoibos rinnus ent on saatuse mängude toel.*

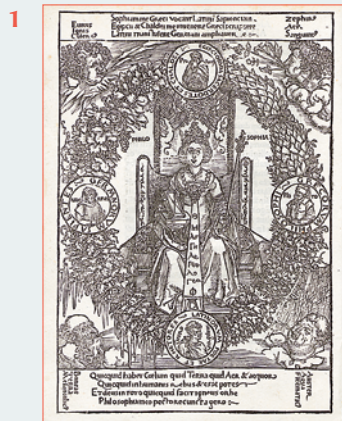
Need värsid on lisatud Itaalia-Prantsuse humanisti Julius Caesar Scaligeri (1484–1558) luuletuste koguväljaandele (nr. 64, tiitellehe pöördel). Kuigi Julius Caesar Scaliger oli eelkõige kuulus latinist ja hindas rooma poeete Vergiliust ja Senecat enam kui Homerost ja kreeka tragöödiat, ei saanud temagi jätta kreeka keeles luuletamata: see poleks sobinud ajastu vaimuga, milles kreeka keel sümboliseeris erudeeritust, muistse aja tarkuse ja muusade kunstide valdamist.

Kuigi tegemist oli Euroopa ääremaa ehk lausa seelikusabaga (nagu Sebastian Münsteri kaardil näha), õpetati ja kasutati kreeka keelt ka Läänemere äärsete piirkondade ülikooli- ja gümnaasiumilinnades, millest olulisemad on Saksamaal Greifswald ja Rostock, Poolas Gdansk (Danzig) ja Wrocław (Breslau, Bratislava), Leedus Vilnius (Vilna), Rootsis eelkõige Uppsala ja Stockholm ning kunagi samuti Rootsi suurriiki kuulunud Turu (Turku, Åbo), Riia (Riga), Tallinn (Reval) ja loomulikult Tartu (Dorpat).



Greeks as the transmitters of ancient knowledge. The role of Humanist philology Kreeklased muistse tarkuse kirjapanijatena. Humanistid kui filoloogid

- 1
Conrad Celtis
(Konrad Pickel/Bickel,
1459–1508)
- *Quatuor libri amorum*. Nürnberg: Sodalitas Celtica 1502.
TUL/TÜR R 4 XIIIb 21643
[VD16 C 1911]
- 2
Johannes a Wower
(Wowern, 1574–1612)
- *De polymathia tractatio. Editio nova*. Leipzig: Laurentius Sigmundus Cörner,
Christian Michaelis 1665.
TUL/TÜR Mrg 49
[VD17 1:043897P]



1 Albrecht Dürer's illustration to the collection of love poems by Conrad Celtis, German Humanist poet and scholar, indicates the position of Greek culture in the search for wisdom. Philosophy as love for wisdom, the Greek σοφία represents the whole knowledge of god's creations, i.e. everything with the words of the poems (above and below, see also the front cover):

*The Greeks call me Sophia, the Latins Sapientia,
the Egyptians and Chaldaeans invented me, the Greeks wrote me down,
the Latins transferred me and the Germans developed.*

*Whatever there is in heaven, on earth, in water or in the air,
whatever wisdom there is among people,
and whatever god in flames has created all over the world -
I, Philosophy, carry everything in my breast.*

For Humanists, the Greek language played an especially important role as the transmitter of ancient knowledge. But it were not only the Greeks themselves and the Hellenists (printers, philosophers and other scholars) who aspired to a higher status by using the language. Greek was a general sign of learnedness and had an important place not only in scholarly texts, but also in dedication poetry and prose, symbola and insignia. It was also popular to use Greek pseudonyms or at least write one's name in Greek letters. Conrad Celtis also used a Greek name, Protucius (chisel), based on his German name. His poems are in Latin, but he often uses a Greek word or two; in order to facilitate understanding, a Greek alphabet with Latin equivalents has been added to the edition (f. r iiiii verso).

Näituse plakatil toodud saksa humanisti, poeedi ja õpetlase Konrad Celtise ladinakeelse luulekogu illustratsioon osutab kreeka kultuuri rollile tarkuse taganõudmisel. Filosoofia, mille algupäraks on kreeka σοφία (*sophia*), tarkus, esindab kõiki teadmisi jumala loodu, st kõige kohta. Seda illustreerivad luuletused:

*Sophiaks mind hüüavad kreeklased, latiini Sapientiaks,
egiptlased, kaldealased mu leidsid, kreeklased panid kirja,
latiinid üle mu võtsid, germaanlased edasi viisid.*

*Kõik, mida taevas on leida, mis maa, vesi pakub, mis õhkki,
kõik inimestegi seas leiduva, üksipuha mis
tarkust kesk tuleleeke on loond jumal maailma maadel,
kõik minu rinnas on koos, sest Filosoofia ma.*

Muistse tarkuse edasiandjana on kreeka keelel eriline koht; lisaks kreeklastele endile ja teistest rahvustest hellenistidele (trükkalitele, filosoofidele, teadlastele) püüavad ka otseselt teadusest kaugemal seisvad tegelased endale või teistele kreeka keele abil väarikust lisada. Staatust tõstis kreeka keelse pühendusluule, vapikirjade või dedikatsioonide esitamine, aga ka oma nime helleniseerimine või lihtsalt kreeka tähtedega kirjutamine. Ka Konrad Celtis kasutas ladinakeelse poeedinime kõrval humanistlikku kreeka keelset nime, oma saksakeelse nime tõlget Protucius (peitel). Tema luuletused on ladina keeles, kuid ta kasutab mitmel pool kreeka tsitaatsõnu, mille lugemise hõlbustamiseks ta esitab ka kreeka alfabeedi ladina vastetega (f. r iiiii verso).

2



2 The illustration on the title page of the 1665 re-edition of the treatise about *Polymathia* ('Profound Knowledge') by Dutch-German scholar Johannes of Wower indicates the great importance of philology in the Humanist era. The burden of the work of philology (*opus, onus philologi*) was centred on the subjects of classical *trivium* ('triple way'): Grammar, Logic and Rhetoric. This core, dedicated to the arts of speech and argumentation, is surrounded by the study of antiquity (*studium antiquitatis*) and theoretical and practical (i.e. moral) philosophy. But the art of words is useful also for the subjects studied in higher faculties: medicine, law and theology.

The treatise of Johannes of Wower is in Latin, but he often uses Ancient Greek, especially in the case of etymologies, literal meanings, which help to determine the subject.

Hollandi-saksa filoloogi Woweri Johannese traktaadi *Polymathia* ('Mitmekülgsest õpetatusest') 1665. aasta editsiooni tiitelleht näitab, kuivõrd suurem oli humanismiaja filoloogi roll tänapäevaga võrreldes. Filoloogitöö koorma (*opus, onus philologi*) keskmes olid hilisantiigist keskajani levinud klassikalise koolihariduse *trivium*'i ('kolmiktee') ained: grammatika, loogika ja retoorika. Seda kõnelemise ja argumenteerimise kunstile pühendatud tuuma ümbritsevad muinasteadus (*studium antiquitatis*, 'antiigiuurimine') ning teoreetiline ja praktiline (ehk moraali-) filosoofia, ent sõnakunst on tähtis ka meditsiini, jurisprudentsi ning teoloogia jaoks.

Woweri Johannese traktaat on ladinakeelne, ent vanakreeka keele juurde pöördub ta tihti, eriti tähtis on selle koht etümoloogia, sõnade õigete, algsete tähenduste kindlakstegemisel.

The beginnings of systematic study of Greek texts and culture

Vanakreeka käsikirja- ja kultuuripärandi süstemaatilise uurimise algus

3

Johann Albert Fabricius
(1668–1736)

– *Bibliotheca Graeca*. Vol. 1–14. Hamburg: Christian Liebezeit & Christopher Felgi-
ner 1705–1728.

TUL/TÜR Mrg 872b

4

Martin Crusius
(1526–1607)

– *Turcograeciae libri octo*. Basel: Leonhard Ostein (Ostenius), Sebastian Henric-
petri 1584.

TUL/TÜR R XIIIb 157.28

[VD16 C 6153 ; GG 65]

5

Sr. de la Guilletière
(Georges Guillet de
Saint George, 1624–1705)

– *Athenes ancienne et nouvelle et l'estat present de l'empire des Turcs*. Seconde edition,
augmentée. Paris: Estienne Michallet 1675.

TUL/TÜR R XIIIb 154,16

6

Angelo Poliziano
(1454–1494)

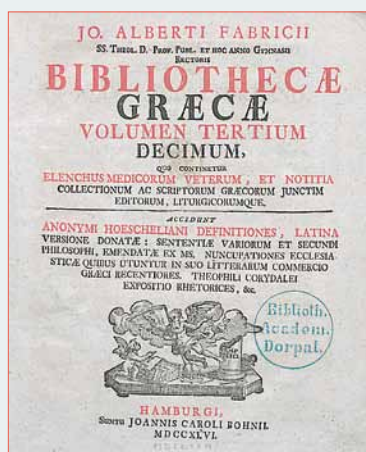
– *Opera omnia*. Venezia: Aldus Manutius 1498.

TUL/TÜR Ink 39

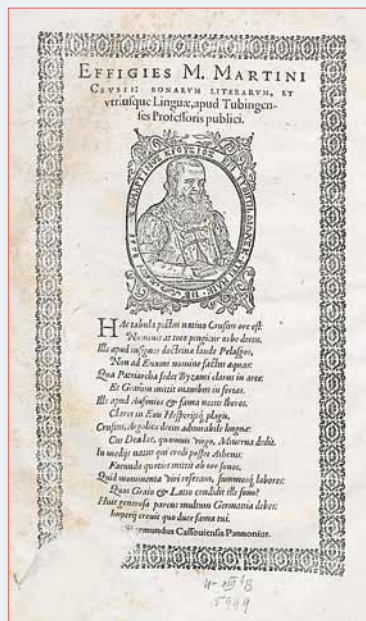
[Nagel 49, HC 13218]

3 Hamburg professor and scholar Johann Albert Fabricius edited his Greek Library (*Bibliotheca Graeca*) for more than 20 years (1705–1728), trying to present all available information on Greek texts and studies from antiquity to his time. *Bibliotheca Graeca* is mainly bibliographical, according to periods and subjects, but he also published texts which were unavailable or unpublished. Fabricius' position as a Christian scholar is illustrated by the lithograph facing the title pages of many of *Bibliotheca Graeca*'s volumes, presenting Homer, the symbol of the greatness of ancient Greek poetry, together with a quotation from

3



4



Ecclesiastes 1.2, ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης ('vanity of vanities, all is vanity').

The lithograph facing the title page of volume 13 of *Bibliotheca Graeca* presents Humanists famous for their work on Greek authors: Joachim Camerarius, classical scholar and collaborator of Philipp Melanchthon on the revision of Augsburg confession (No. 58); Aldus Manutius (1449–1515), the printer from Venice, one of the first to print Greek authors, whose dolphin and anchor device was an undisputed warranty for quality (No. 6, 28); Johannes Meursius (van Meurs, 1579–1639), Dutch classical scholar, one of the first editors of modern Greek lexica (see No. 30); Leo Allatius (Allacci, 1586–1669), the Greek who worked in Vatican and David Hoeschellius (Höschel, 1556–1617) from Augsburg, student of Hieronymus Wolf and David Reusner, a good friend of Joseph Justus Scaliger.

Hamburgi professor ja õpetlane Johann Albert Fabricius andis oma *Kreeka raamatukogu* (*Bibliotheca Graeca*) välja üle 20 aasta (1705–1728), püüdes selles esitada kogu teadaoleva bibliograafilise informatsiooni antiik- ja kaasaja kreeka käsikirjade ja raamatute kohta. Mõnikord avaldas Fabricius ka raskesti kättesaadavaid või avaldamata kreeka autorite tekste. Mitme *Bibliotheca Graeca* köite tiitellehe kõrval on gravüür Homerosesga, kes sümboliseerib muistse kreeka luule suurust, saateks Koguja 1.2 tsitaat ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης ('tühisuste tühisus, kõik on tühine').

Fabriciuse *Bibliotheca Graeca* 13. köite alguses näeme gravüüri humanistidega, kes olid ka kuulsad hellenistid: Joachim Camerarius, Philipp Melanchthoni kaastööline Augsburgi usutunnistuse juures (nr. 58); Aldus Manutius (1449–1515), Veneetsia trükkal, üks esimesi kreeka autorite väljaandjaid, kelle delfiini ja ankruga vapp on raamatutele vaieldamatuks kvaliteedimärgiks (nr. 6, 28); Johannes Meursius (van Meurs, 1579–1639), hollandi klassikaline filoloog, üks esimesi uuskreeka keele sõnastike väljaandjaid (nr. 30); Leo Allatius (Allacci, 1586–1669), kreeklane, kes töötas Vatikanis kreeka keele õpetaja ja raamatukoguhoidjana, ning Augsburgi õpetlane David Hoeschellius (Höschel, 1556–1617), Hieronymus Wolfi ja David Reusneri õpilane ja Joseph Justus Scaligeri sõber.

4 *Turcograecia* (*Turkish Greece*) by Tübingen professor of classical languages Martin Crusius presents texts on Byzantine history, which is rare in his time where Ancient Greece gets much more attention than contemporary Greece and Byzantium. Crusius also edited *Germanograecia* which presented his contemporary Hellenists. Both his and Fabricius' works provide the foundations of modern Byzantine studies.

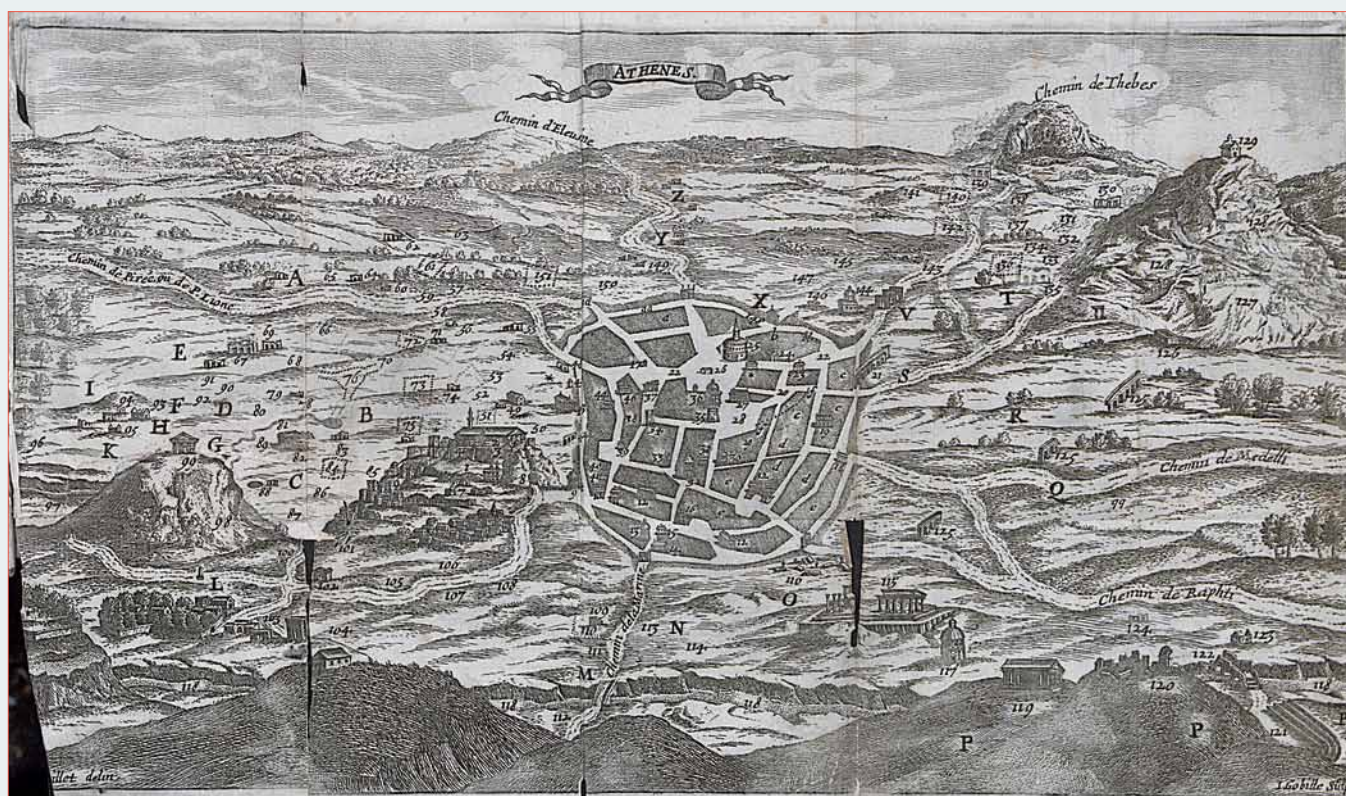
Tübingeni klassikaliste keelte professori Martin Crusiuse *Turcograecia* (*Türgi Kreekamaa*) esitab tekste Bütsantsi ajaloost. Oma kaasaja hellenistidest räägib tema *Germanograecia*. Nii Crusiuse kui Fabriciuse käsitlused on alusepanijaks bütsantinistikale.

5 The first thorough modern descriptions of Greece were given by Georges Guillet in his *Ancient and New Athens* together with a map of Athens (f. a XIII recto).

Georges Guillet' Muistne ja Uus Ateena annab esimese põhjaliku ülevaate Kreekast, mis pole tema kaasajal, mil huvituti eelkõige Antiik-Kreekast, sugugi tavaline. Ta lisas ka Ateena kaardi (f. a XIII recto).

6 Next to their main task of transmitting ancient knowledge, scholars themselves used Greek actively, for example Italian Renaissance scholar and poet Angelo Poliziano (1454–1494), whose collected works (including some Greek letters and the book of his Greek epigrams) were printed posthumously by Aldus Manutius (No. 3).

Ent humanistid ei piirdunud ainult teadmiste vahendaja rolliga, vaid püüavad ka ise kreeka keeles kirjutada, nagu näiteks Angelo Poliziano (1454–1494), kelle kogutud teosed (sh ka kreekakeelsed kirjad ja epigrammid) avaldas Aldus Manutius (nr. 3) vahetult pärast tema surma.



Law, medicine, natural and mathematical sciences
Juura, meditsiin, loodus- ja matemaatilised teadused

7

Corpus juris civilis

– *Digestum vetus seu pandectarum iuris civilis tomus primus*. Paris: Guillaume Merlin, Guillaume DesBois, Sébastian Nivelles 1566.

TUL/TÜR R IV Ma 4

8

Corpus juris civilis

– *Codex Justinianus ad vetustorum exemplarum fidem*. Paris: François Regnault 1532.

TUL/TÜR R IV Ma 129

[BP16_106923]

9

Galenos

– *Cl. Galeni Pergameni Omnia quae exstant. In Latinum sermonem conversa*. Basel: Hieronymus Froben & Nicolaus Episcopius (Bischoff) 1562.

TUL/TÜR R V 1920:4994

[VD16 G 129 ; GG 344]

10

Leonhardt Thurneysser
(1531-1595/1596)

– *Historia unnd Beschreibung natürlicher Wirkungen aller fremden unnd heimischen Erdgewechssen*. Berlin: Michael Hentzske 1578.

TUL/TÜR R V X 14

[VD16 T 1172]

7 The interest of the Humanists in the Greek language depends on the subject. In law, Latin, the language of *Corpus Iuris Civilis*, was the main language from the very beginning. However, Guillaume Merlin's edition of CIC (as many others) is accompanied by a Greek epigram dedicated to the Byzantine Emperor Justinian I (482–565) from Florentine manuscripts, in Greek on the title page and p. 10 together with Andrea Alciato's (cf. No. 77) translation.

Humanistide huvi kreeka keele vastu erineb valdkonnast sõltuvalt päris palju:



juuras jäädakse algusest peale ladina keele juurde, milles on kirja pandud põhiosa Rooma tsiviilõiguse kogumikust (*Corpus Iuris Civilis*). Kuna selle lasi koostada Bütsantsi keiser Justinianus I (482–565), tuuakse sageli ära ka temale pühendatud kreekakeelne epigramm CIC Firenze käsikirjadest, tõlkes nagu 1566. aasta Pariisi väljaande tiitellehel ja lk. 10 koos Andrea Alciato (nr. 77) tõlkega.

8 In the edition by Paris printer François Regnault, with commentaries by Andrea Alciato, we find a wood-cut illustration of the Holy Roman Emperor, surrounded by his electors, accompanied by the epigram to Justinian in Greek and Latin (f. c. viii verso).

Pariisi trükkali François Regnault' Andrea Alciato kommentaaridega editsioonis leiame ka puulõike Püha Rooma keisririigi imperaatorist, saateks imperaator Justinianusele pühendatud epigramm (f. c. viii verso).



9 In the case of medicine, Hippocrates and Galen are read in Greek for a long time. One of the complete editions of Galen's works with translations by several authors was issued by Basel printer Hieronymus Froben. Here his father's device of a dove and serpents is accompanied by the text: 'think simply' (*sape simpliciter*, φρονεῖ ἀπλῶς), based on his longer Latin device: *prudens simplicitas, amorque recti* (cf. No. 47). Although several Latin translations of medical works were available, the language skills of the doctors of medicine were usually so good that they even wrote poetry in Greek or became poets, like for example David Pfeiffer from Germany (No. 69) or David Cunitius (died in 1670), a student of medicine in Tartu and later the professor of poetics in Tallinn Gymnasium.

Meditsiini puhul loetakse Hippokratest ja Galenost veel päris kaua kreeka keeles, kuigi avaldatakse tihti ka tõlkeid. Ühe Galenose kogutud teoste väljaandeist avaldas koos tõlgetega Baseli trükkal Hieronymus Froben. Tema isa kirjastuse logo tuvi ja madudega saadab siin tekst 'mõtles lihtsalt' (*sape simpliciter*, $\phi\rho\rho\nu\epsilon\acute{\iota}\ \acute{\alpha}\pi\lambda\acute{\omega}\varsigma$), mis on variant tema pikemast ladina deviisist: *prudens simplicitas, amorque recti* (vt nr. 47). Meditsiinidoktorite kreeka keele oskus oli sageli nii hea, et nad koguni kirjutasid selles luulet, sealhulgas nt David Pfeiffer Saksamaalt (nr. 69) ja Tartu tudeng ja hilisem Tallinna gümnaasiumi poeetika professor David Cunitius (surn. 1670).

10 In botany books the names of plants are often presented in Greek as well, as we can see in the German translation of the atlas of medicinal plants by Swiss pharmacist and alchemist Leonhardt Thurneysser.

Šveitsi-saksa alkeemiku ja farmatseudi Leonhardt Thurneysseri ravimtaimede atlase tõlkes saksa keelde esitatakse taimenimed (nagu muudki terminid) vastavalt aja tavadele ka kreeka keeles.



11 Claudius Ptolemaios

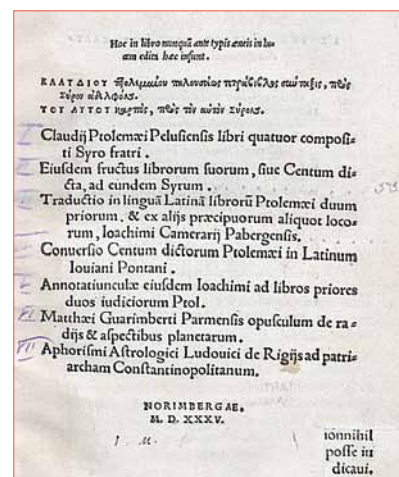
– Κλαυδίου Πτολεμαίου Πηλουσιέως τετράβιβλος σύνταξις. *Claudij Ptolemaei Pelusiensis libri quatuor*. Nürnberg: Johannes Petrejus 1535.

TUL/TÜR R XII 678
[VD16 P 5248]

12 Eukleides

– *Euclidis Elementorum libri XV Graece et Latine.*
Köln: Maternus Cholinus 1564.

TUL/TÜR R II d 1920:4888
[VD16 E 4146]



– *Liber de quatuor mathematicis scientiis*. Guiljelmo Xylandro interprete. Basel: Johannes Oporinus 1556.

TUL/TÜR R II d 1042a

[VD16 M 5144]

– *Arithmetica*. Leipzig: Michael Lantzenberger 1590.

[VD16 M 5145]

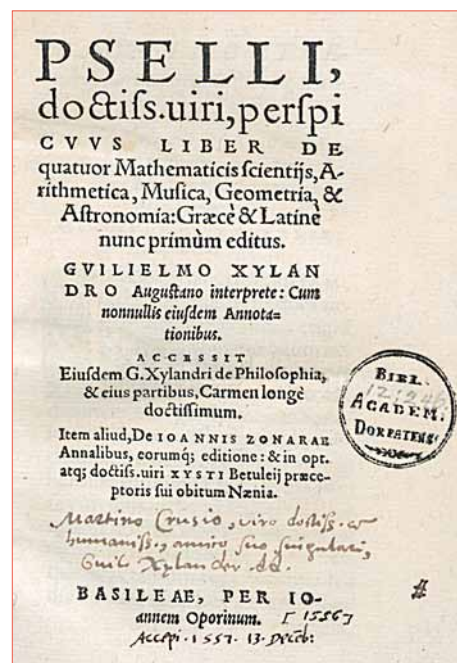
– *Geometria*. Leipzig: Johannis Steinmanni haeredes 1589.

[VD16 ZV 10945]

– *Geometria, Guilhelmo Xylandro interprete. Accedunt Conradi Dasypodii, Johannis Praetorii Epistolae*. Leipzig: Abraham Lamberg 1601.

[VD17 3:683840D]

TUL/TÜR R II d 1042



11 In the mathematical sciences (ancient *quadrivium*) – geometry, arithmetics, astronomy and music – both Greek texts and the translations of ancient authors were printed and studied. These four sciences appear together in the famous *Tetrabiblos* by Ptolemy (his *Geography* was printed earlier), which in the Nuremberg edition is accompanied by a Greek poem by Joachim Camerarius (No. **58**, **63**).

Ka *quadrivium*’i matemaatilistes teadustes – geomeetrias, aritmeetikas, astronoomias ja muusikas – on kreeka keel kaudu oluline, antakse välja nii antiikautorite teoreetilisi käsitlusi kui nende tõlkeid (kas paralleeltekstiga või eraldi). Neli teadust võtab kokku ka Ptolemaiose *Tetrabiblos* ('Nelikraamat', tema *Geograafia* ilmus varem), mille saateks on Joachim Camerariuse (nr. **58**, **63**) kreekakeelne luuletus.



12 Today the remnants of original Greek can be seen in the numbers and terminology: we still learn the theorem of Pythagoras at school and most languages use the Greek notion *hypotenuse* for the longest side of the right triangle (although this Latin translation uses the translation *subtendens* 'lying beneath', f. C2).

Tänapäevalgi on säilinud kreeka numbrite kasutamise geomeetrias ning ka osa termineid, nagu koolist kõigile tuttavas Pythagorase teoreemis: kui sinne ladinakeelne tõlge kasutab otsetõlget 'all laiuv, alla ulatuv' (*subtendens*), siis paljudes teistes keeltes tähistab täisnurkse kolmnurga pikimat külge kreeka keelest laenatud sõna 'hüpoteenus' (ὑποτείνουσα, f. C2).

13 Next to Euclid and Ptolemy, the mathematical treatises of the 11th century Byzantine scholar Michael Psellus were extremely popular. One of his translators, Guillemus Xylander (Wilhelm Holzmann, 1532–1576), the professor of Greek in Heidelberg, gave a copy of his translation (now in Tartu University Library), printed by Johannes Oporinus, as a present to his Tübingen colleague Martin Crusius (No. **4**).²

Väga palju avaldati ja kasutati ka 11. sajandi Bütsantsi teadlase Michael Psellose käsitlust neljast matemaatilisest teadusest. Üks selle tõlkijaid, Heidelbergi ülikooli kreeka keele professor Guillemus Xylander (Wilhelm Holzmann, 1532–1576) kinkis Baseli Johannes Oporinuse trükitud editsiooni praegu Tartu asuva eksemplari oma Tübingeni kolleegile Martin Crusiussele (vt. nr. **4**).²

14 Volume with different editions and translations of Psellus' mathematical works, edited by Christoph Meurer (1558–1616), doctor of medicine and professor of mathematics in Leipzig.

Konvoluut Psellose teoste ja tõlgetega meditsiinidoktori ja Leipzigi ülikooli matemaatikaprofessori Christoph Meureri (1558–1616) väljaandes.

15
Platon, ed. Henricus
Stephanus (1528–1598)

– Πλάτωνος ἅπαντα τὰ σωζόμενα. *Platonis Opera quae exstant omnia*. [Genève?] Henricus Stephanus 1578.
TUL/TÜR R Mrg 1774

16
Aristoteles,
ed. Friedrich Sylburg
(1536–1596)

– Ἀριστοτέλους τὰ εὗρισκόμενα, *Aristotelis Opera omnia quae exstant*. Frankfurt: Andreae Wecheli haeredes, Claude de Marne & Johann Aubry 1587.
– *Organon*. Frankfurt: haeredes Andreae Wecheli 1585.
– *Artis rhetoricae, Rhetoricae ad Alexandrum, Poetices libri*. Frankfurt: Andreae Wecheli haeredes 1584.
– *Physica, De caelo*. Frankfurt: Andreae Wecheli haeredes 1596.
TUL/TÜR R II d 964k
[VD16 ZV 739; VD16 A 3522; VD16 A 3345; VD16 A 3553]

17
Aristoteles

– Ἀριστοτέλους ἠθικῶν Νικομαχείων βιβλία δέκα. *De moribus ad Nicomachum libri decem*. Paris: Guillaume Morel 1560.
TUL/TÜR R 4 II A-15124



The interest of Humanists in Greek philosophy generated numerous editions. Printers fulfilled the demand for translations and printed editions in collaboration with scholars and Greek emigrants who helped with proofreading, translations and commentaries.

Humanistide huvi vanakreeka filosoofia vastu tõi kaasa hulga väljaandeid. Nõudmist nende järele aitas trükkaleil täita koostöö filoloogide ja emigreerunud kreeklastega, kes aitasid korrektuuri lugemisel, tõlkimisel ja kommenteerimisel.

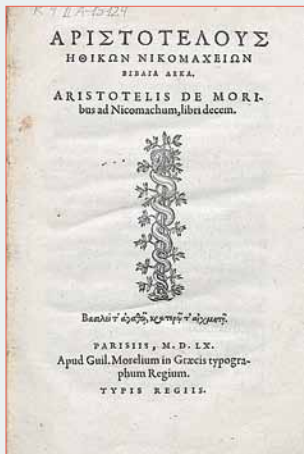
15 The edition of Plato's collected works, printed probably in Geneva, in 1578 by the printer and classical scholar Henricus Stephanus (Henri Estienne) from the dynasty of Paris printers, is still the standard reference edition for Plato's works. In addition to his Greek thesaurus (No. 29), several other works by Stephanus became very important, such as his collected works of Plutarch, the Greek lyricists, Homer or Greek historians.

Pariisi trükkalite suguvõsast pärit klassikalise filoloogi ja kirjas-taja Henricus Stephanuse (Henri Estienne) 1578. aastal arvatavasti Genfis välja antud Platoni kogutud teoste paginatsioon on tänapäe-valgi Platonile viitamisel aluseks. Lisaks kreeka tesaurusele (nr. 29) said teedrajavaks ka mitmed muud Stephanuse väljaanded, nt Plu-tarchose kogutud teosed, aga ka kreeka lüürikud, ajaloo- ja draa-makirjandus.

16 Aristotle's works were published by numerous printers. Almost a hundred years after Aldine *editio princeps*, Frankfurt printer Andreas Wechel (1510–1581) and his heirs edited Aristotle's works in collaboration with the former student of Henricus Stephanus, German classical scholar Friedrich Sylburg (1536–1596). The selection includes *Organon*, works on rhetoric and poetics and main works on natural sciences, accompanied by Sylburg's Greek dedicatory poem to the counts of Hesse-Kassel.

Peaaegu 100 aastat pärast Alduse *editio princeps* it andsid Aristotelese teoseid välja Frankfurdi trükkali Andreas Wecheli (1510–1581) pärijad, kellega tegi koostööd Pariisis Henricus Stephanuse juures õppinud saksa klassikaline filo-loog ja raamatukoguhoidja Friedrich Sylburg (1536–1596). Siinne valik sisaldab *Organoni* (loogikaalased teosed), retoorikad ja *Poetika* ning põhilised loodus-teaduslikud teosed, saateks Sylburgi kreekakeelne pühendluuletus Hesseni-Kasseli suguvõsa krahvidele.

17



17 Aristotle was also central for moral philosophy. *Ethica* often referred to his works, especially the Nicomachean Ethics. One of these editions was printed in Paris by Guillaume Morel (1505–1564), a collaborator of Adrien Turnebus (No. 62) and his successor in 1555 as the King's Printer for Greek. Here Morel uses (like Turnebus before him) the device of Robert and Charles Stephanus (Estienne) with a serpent entwined around a staff and a motto based on Iliad 3.179: βασιλεῖ τ' ἀγαθῷ κρατερῷ τ' αἰχμητῇ (by the good king and mighty warrior).³

Lisaks loogikale ja loodusteadustele oli Aristoteles oluline ka moraalifilosoofina, *ethica* viitas sageli just tema teostele. Tema *Nikomachose eetika* üks väljaandeid pärineb Guillaume Morelilt (1505–1564), kes oli Adrien Turnebuse (nr. 62) kaastöölise ja sai tema järel 1555. aastal kuninga kreekakeelsete teoste trükkaliks. Morel kasutab siin (nagu ka Turnebus) Robertus ja Carolus Stephanuse logo sauva ja selle ümber väändunud maoga koos Homerosse *Iliase* 3.179 värsil põhineva motoga: βασιλεῖ τ' ἀγαθῷ κρατερῷ τ' αἰχμητῇ (hea valitseja ja vägeva sõjamehega).³

The anthologies of moral wisdom Õpetusluule antoloogiad

18

*Aristologia Euripidea,
Liber aureus,
ed. Michael Neander
(1525–1595)*

– Ἀριστολογία Εὐριπιδείη ἑλληνικολατίνῃ. *Aristologia Euripidea Graecolatina. Oratio Isocratis de laude Helenae*. Basel: Johannes Oporinus 1559.

[VD16 E 4223 ; VD16 I 571 ; GG 199]

– *Lector, librum damus vere aureum quo continentur: Tὰ χρυσᾶ καλούμενα ἔπη. Pythagorae Carmina aurea*. Basel: Johannes Oporinus 1559.

[VD16 N 393 ; GG 315]

TUL/TÜR R Mrg 1211

19

*Opus Aureum,
ed. Michael Neander
(1525–1595)*

– *Opus aureum et scholasticum in qua continentur Pythagorae carmina aurea, Phocylidis, Theognidis & aliorum poemata*.

– *Aurei operis pars altera*. Leipzig: Johannes Steinmann 1577.

TUL/TÜR R 4 II A-13450

[VD16 N 394 ; VD16 ZV 16036]

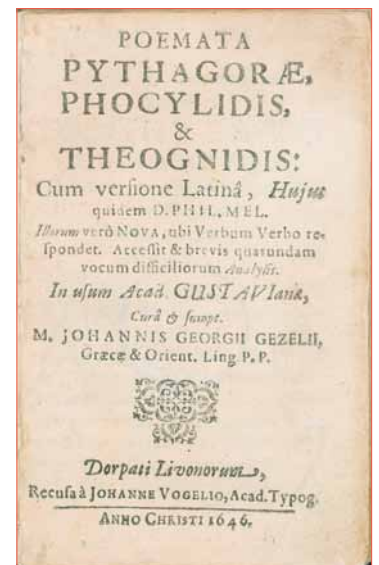
20

*Poemata,
ed. Johannes Gezelius
sen. (1615–1690)*

– *Poemata Pythagorae, Phocylidis, & Theognidis: cum versione Latina*. Tartu: Johannes Vogel 1646.

TUL/TÜR R Est.A-5066

[Jaanson 514]



20

Anthologies of moral literature and wisdom poets were modelled on the anthology by Johannes Stobaeus from the late antiquity. One of the most famous editors of such anthologies was the rector of Ilfeld school and scholar Michael Neander, whose editions were also on the recommended works list in Old Livonia and Estonia.

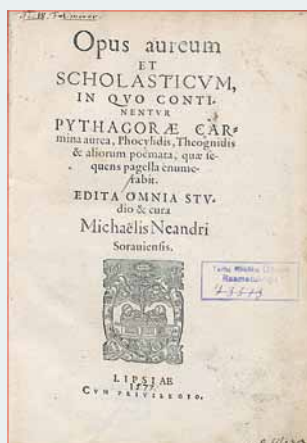
Hislantiigist pärit Johannes Stobaiose antoloogia eeskujul koostati moraalifilosoofilise suunitlusega antoloogiaid ja õpetlike teoste väljaandeid. Üks kuulsaimaid selliste kogumike väljaandjaid oli Ilfeldi kloostrikooli rektor ja õpetlane Michael Neander, kelle väljaandeid soovitati ka Vana-Liivimaa õppeasutustele.

18 In the printing workshop of Johannes Oporinus in Basel, Michael Neander edited an anthology with excerpts from the tragedies of Euripides and the *Encomium of Helen* by Isocrates. The volume concluded with the so-called *Golden Book*: Pseudo-Pythagorean *Golden verses*, wisdom poetry by Phocylides and Theognis,⁴

together with the less well known Greek epic poems by Colluthus, Tryphiodorus and Neilus; these were accompanied by different exhortatory and dedicatory paratexts in Greek by Neander himself, Oporinus and others.

Neander andis kreeka keelt õppivate noorte tarbeks Johannes Oporinuse juures Baselis välja antoloogia Euripidese tragöödiade katkenditega koos Isokratese *Helena ülistuskõnega*. Sellele järgnes niinimetatud *Kuldne raamat*: Pythagorasele omistatud *Kuldsed värsid*, Phokylidese ja Theognise õpetliku luule kogumikud,⁴ millele lisandusid vähemtuntud eepilised teosed Kolluthoselt, Tryphiodoroselt ja Neiloselt, saateks kreekakeelne pühendus- ja õhutusluule Neanderilt endalt, Oporinuselt ja teisteltki.

19



19 The enlarged edition of Neander's *Golden Book* appeared in Johannes Steinmann's workshop in Leipzig: Pseudo-Pythagorean *Carmen aureum* and poems by Phocylides were followed by two wisdom collections (*Gnomologicum* and *Apophthegmata*) and the poem by Neilus; the second volume included Neander's editions of Colluthus and Tryphiodorus, Quintus Smyrnaeus in the edition of German professor of Greek and humanist poet Laurentius Rhodomanus (Lorenz, Laurentios Rodoman, 1546–1606) and *Somnium* by Lucianus, edited and translated by Neander.

Neanderi *Kuldse raamatu* Leipzigi väljaannet trükkal Johannes Steinmannilt on laiendatud: Pseudo-Pythagorase *Carmen aureum*'ile ja Phokylidese luulele lisanduvad kaks antoloogiat, *Gnomologicum* ja *Apophthegmata* ning Neilose värsid; neile järgneb teine köide Kolluthose and Tryphiodorose luulega Neanderi väljaandes, Quintus Smyrnaeuse eepos saksa kreeka keele professori ja poeedi Laurentius Rhodomannuse (Lorenz, Laurentios Rodoman, 1546–1606) väljaandes ja Lukianose dialoog *Unenägu* Neanderi väljaandes ja tõlkega.

20 The inspiration of Neander and several other editors of similar sets of poetry can be seen in the work of Johannes Gezelius the Elder, who was born in Sweden, worked as a professor of Greek and Theology in Tartu and was later a bishop and important educational reformer in Turku, Finland. Gezelius edited Pseudo-Pythagorean *Golden verses*, Phocylides and Theognis together with the Latin translation by Philipp Melanchthon and a short commentary for his students.

Michael Neanderi ja teiste samalaadsete kogumike eeskuju on näha Rootsi päritolu, Uppsalas õppinud, *Academia Gustaviana*'s kreeka keele ja teoloogia professorina tegutsenud ja hiljem Turus piiskopi ning Soome rahvahariduse korraldajana tuntaks saanud Johannes Gezelius vanema tegevuses. Gezelius andis Tartus välja Pseudo-Pythagorase *Kuldsed värsid*, Phokylidese ja Theognise kogumiku koos Philipp Melanchthoni ladinakeelse tõlke ja kommentaariga.

Rhetoric Retoorika

21

Demosthenes &
Aischines,
ed. Hieronymus Wolf
(Wulff, 1516–1580)

– *Demosthenis et Aeschinini Opera*. Basel: Johannes Hervagius, Eusebius Episcopus 1572.

TUL/TÜR R II d 501
[VD16 D 486 ; GG 230]

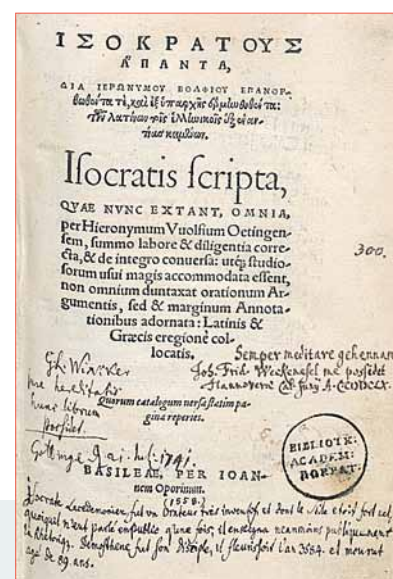
22

Isokrates,
ed. Hieronymus Wolf

– Ἰσοκράτους ἅπαντα. *Isocratis Scripta quae nunc extant omnia*. Basel: Johannes Oporinus 1558.

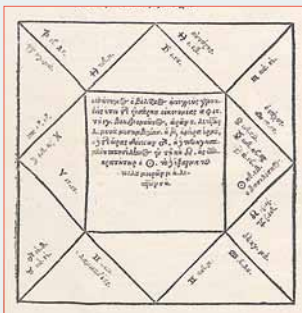
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[VD16 I 400]

The ideal of the Greek language was still the Greek of the orators of classical Athens, who were considered practically useful in the study of history as

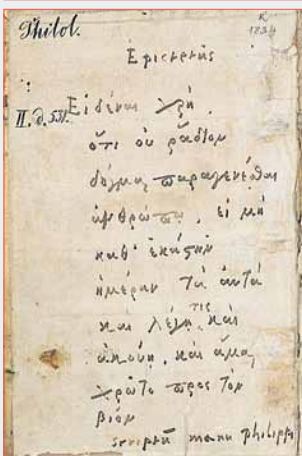


22

21



22



well as moral education (especially Isocrates). The student of Philipp Melanchthon and Joachim Camerarius, the German classical scholar and long-time librarian in Augsburg, Hieronymus Wolf is famous for his editions of Byzantine history and Greek orators. Like many other editors during the 16th century, Wolf added Greek paratexts to his editions, including prefaces, dedications, exhortations by himself and his colleagues.

Kreeka keele õppimisel olid ideaaliks endiselt atika oraatorid (eriti Isokrates), kelles nähti praktilist kasu nii ajaloo tundmaõppimiseks kui kõlbelseks kasvatuseks. Mitmed kreeka autorite väljaandjad 16. sajandil lisasid oma editsioonidele kreekakeelseid eessõnu, pühendusi või kolleegide õnnitlusi. Philipp Melanchthoni ja Joachim Camerariuse õpilane, saksa klassikaline filoloog ja kauaaegne Augsburgi raamatukoguhoidja Hieronymus Wolf on saanud kuulsaks oma Bütsantsi ajalookäsitluste ja kreeka reetorite väljaannete poolest. Tema väljaannetes on mitmeid kreekakeelseid paratekste.

21 Occasionally, when he composed poetry in Greek, Wolf used the Greek version of his name, Lykios. In his editions of the speeches by Demosthenes and Aeschines, printed in Basel by Johannes Heerwagen (Hervagius, 1497–ca. 1560) and Eusebius Episcopi (1540–1599), he presents his life in a Greek poem, accompanied by a horoscope in Greek in the form of a rectangle (f. a 6 verso).

Wolf kasutas mõnikord kreeka keeles luuletades ka oma nime kreeka tõlget Lykios. Baseli trükkalite Johannes Heerwageni (Hervagius, 1497–u. 1560) ja Eusebius Episcopiuse (1540–1599) trükitud Demosthenese ja Aischinese kõnede väljaandes on Wolf oma elu põhidaatumid esitanud kreekakeelses luuletuses ja seda saatvas astrooloogilise ruudu kujulises kreekakeelses horoskoobis (f. a 6 verso).

22 In the edition of Isocrates, printed by Oporinus in Basel, Wolf presents his horoscope in Latin (p. 1020). Although Isocrates was a pagan orator, the volume is decorated by the portraits of four reformers: Martin Luther, Jan Hus, Erasmus of Rotterdam and Philipp Melanchthon. The copy bears a dedication with a quotation from Epictetus in Philipp Melanchthon's (1497–1560) hand, written close to his death – such dedications in Melanchthon's hand, but with other quotations, are known from elsewhere as well.⁵

Wolfi Isokratese väljaandes Baseli trükkalilt Oporinuselt esineb tema horoskoop ladinakeelse ruuduna (lk. 1020). Kuigi tegemist on kreeka oraatori väljaandega, on köitel nelja reformaatori Martin Lutheri, Jan Husi, Rotterdami Erasmuse ja Philipp Melanchthoni portreed; raamatu sisekaanel on dedikatsioon, Epiktetose tsitaat Philipp Melanchthoni (1497–1560) käega; samalaadseid Melanchthoni dedikatsioone, kuid erinevate värssidega on teada ka mujalt.⁵

Epic and theatre Epos ja teater

23

Homeros,
ed. Hubert van Giffen
(Hubertus Giphanius,
1534–1604)

– Ὅμηρου Ἰλιάς. *Homeri Ilias*. Strasbourg: Theodosius Rihelius 1572.
TUL/TÜR R II d 102
[VD16 ZV 26627]

24

Euripides,
ed. Willem Canter
(Gulielmus, 1542–1575)

– Εὐριπίδου τραγωιδίαι ιθ'. *Euripidis Tragoediae* XIX. Antwerpen: Christophorus Plantinus 1571.
TUL/TÜR R II d 376

25

Lykophron

– *Lycophronis Cassandra iambico carmine ac stilo vetere translata per Josephum Scaligerum*. [Heidelberg: Commelinus] In officina Sanctandreae 1590.
TUL/TÜR R II d 409
[VD L 7727]

26

Aristologia Pindarica,
ed. Michael Neander

– *Aristologia Pindarica Graecolatina. Ad finem accedunt sententiae quaedam utiles & sapientes novem lyricorum.* Basel: Ludovicus Lucius, 1556.

TUL/TÜR R II d 270

[VD16 ZV 12485 ; GG 211]

27

Jacopo (Actius
Syncerus) Sannazaro;
Geronimo, Giambattista
& Cornelio Amalteo

– *Actii Synceri Sannazarii et trium fratrum Amaltheorum poemata.* Amsterdam: Heinrich Wetstenius 1689.

TUL/TÜR R XIV 1586

23



23 Although Homer was less important for the classical canon of the 16th century than today, his editions were numerous. Strasbourg printer Theodosius Rihel (Rihelius, 1526–1608) was born to a printer's family and printed Homer's *Iliad* in the edition of Hubert van Giphien, accompanied by an emigree Byzantine poet and scholar Janos Laskaris' (1445–1535) epigram about Homer.

Homeroli oli 16. sajandi klassikalise kaanoni jaoks vähem oluline kui tänapäeval, ent siiski trükiti tema teoseid arvukalt. Strasbourgi trükkalite perekonnast pärit Theodosius Rihel (Rihelius, 1526–1608) avaldas Homeroose *Iliase* Hubert van Giphieni editsioonis, koos kreeka emigrandist poeedi ja õpetlase Janos Laskarise (1445–1535) epigrammiga Homeroosest.

24 The poetry of three authors of Greek tragedy was popular with printers as well. The great Dutch scholar Willem Canter published his edition of Euripides by Christophorus Plantinus (ca. 1520–1589), the founder of a famous printing dynasty and publishing houses in Antwerp, Paris and Leiden.

Kolm kreeka tragöödia autorit olid samuti populaarsed. Hollandi klassikiline filoloog Willem Canter avaldas Euripidese kogutud tragöödiad Christophorus Plantinuse (u. 1520–1589), kuulsa trükkalite dünastia esiisa ja Antwerpeni, Pariisi ja Leideni kirjastuste alusepanija juures.

24



25 The poem *Cassandra* (in iambic trimeters) by Hellenist poet Lycophron was published by Heidelberg printer Hieronymus Commelinus (ca. 1550–1597) in the translation by Joseph Scaliger (No. 64–66), accompanied by its paraphrase in Greek anacreontic verses (and Latin translation) by Willem Canter.

Hellenismiaja luuletaja Lykophroni jambides kirjutatud poemi tõlget Joseph Scaligerilt saadab (nr. 64–66) Heidelbergi trükkali Hieronymus Commelinuse (u. 1550–1597) väljaandes selle parafras kreeka keelsetes anakreontilistes värssides koos ladina tõlkega, autoriks Willem Canter.

26 The poetry of Pindar, the only Greek lyric poet whose works have survived as a whole corpus, was considered important for moral education, as revealed by the *Aristologia Pindarica* of Neander.

Pindaros on ainus kreeka lüürikuist, kelle teosed on meieni jõudnud terviklike väljaannetena. Humaniste huvitas ka tema luule moraalne pool, mis avaldub Neanderi *Aristologia* pealkirjas.

27 Pindar, as the greatest, darkest and most sublime of the lyricists, becomes a model for the so-called Pindaric Ode, very popular from Renaissance onwards: for example Melissus' odes in Latin, Dorat's and Ronsard's in French or Dryden's in English and Hölderlin's in German. Sometimes the so-called Pindaric parodies were written in Greek, imitating certain odes of Pindar. The most famous of these imitations are by Fr. Jamot and Fl. Chrestien in the Geneva edition of Buchanan's Paraphrasis of Psalms (1566). Italian humanist poet, Giambattista Amalteo (ca. 1525–1573) wrote a Pindaric ode, based on Pindar's 11th Olympian Ode. It is dedicated to the naval victory of general don John of Austria in 1571, in the battle of Lepanto, near the Echinades islands. The Olympian odes, placed first in Pindar's editions, were the most popular model – a metrical imitation of Pindar's 4th Olym-

pian epinicion was published for example in Tartu in 1633 by Heinrich Vogelmann for Petrus Goetschenius (Peter Götsch, 1595?–1636), the professor of Greek, to celebrate the latter's long theological verse dissertation *Christognosia*.⁶

Suurima, ülevaima ja samas ka tumedaima kreeka lüürikuna sai Pindaros eeskujuks oodi žanrile, mis oli renessansiajast peale eri maades ja keeltes väga populaarne alates Melissusest kuni Dorat' Ronsardi, Drydeni ja Hölderlinini. Osa neist kirjutati ka kreeka keeles, kuulsaimad sellistest Pindarose paroodiatest ehk imitatsioonidest on Fr. Jamot' ja Florent Chrestieni psalmiparafraasid, mis avaldati Buchanani *Psalmiparafraside* Genfi editsioonis (1566). Neil puhkudel on tegemist mõnede Pindarose oodide täpsete meetriliste imitatsioonidega. Itaalia poetidest avaldas ühe sellise oodi Giambattista Amalteo (u. 1525–1573), kelle eeskujuks oli Pindarose 11. Olümpia võidulaul. Ood oli pühendatud ülemjuhataja don Juan de Austria 1571. aastal Ehhinaadide saarestiku lähedal saavutatud Lepanto mere lahingu võidule. Olümpia võidulaulud kui esimesed kogutud oodide väljaandes olidki populaarseimad eeskujud. Neljandat Olümpia võidulaulu imiteerib Tartus 1633. aastal Heinrich Vogelmann oma gratulatsioonis kreeka keele professori Petrus Goetscheniuse (Peter Götsch, 1595?–1636) värsdissertatsiooni *Christognosia* auks.⁶

Lexica

Sõnaraamatud

28

Etymologicum Magnum

– Μέγα ἐτυμολογικόν. *Magnum etymologicum Graecae linguae*. Venezia: Federico Torresano (Turrisanus) 1549.
TUL/TÜR R II d 1196

29

Henricus Stephanus

- *Thesaurus Linguae Graecae*. [Geneva] 1588.
TUL/TÜR R II d 1200

30

Johannes Scapula
(ca. 1540–1600)

– *Lexicon Graeco-Latinum*. Amsterdam: Johannes (Joan) Blaeu, Ludovicus (Ludwig) Elzevier 1652.
TUL/TÜR R II d 1206

31

Fedor Polikarpovich
Polikarpov-Orlov
(1670-1731)

– *Λεξικὸν τριγλωττον. Dictionarium trilingue dictionum Slavonicarum Graecarum Latinarum.* Moskva 1704.
TUL/TÜR R II f 321a

32

Johannes Gezelius sen.

- *Lexicon Graeco-Latinum*. Tartu: Johannes Vogel 1649.
TUL/TÜR R Est.A-5069
[[Jaanson 616]

28 The interest in Greek heritage promoted the study of the language and the need for dictionaries, including the dictionaries in Greek, compiled by the Byzantines. The largest of these, *Etymologicum Magnum* was after the *editio princeps* of Kallierges (1499) printed again in Venice by Federico Torresano under the device of his aunt's husband, Aldus Manutius.

27

Vifum est hic addere Pindaricam ejusdem Io. Baptiftæ Odem, brevem illam quidem fed perelegantem occasione navalis victoriæ ad Echinadas partæ conferiptam, quæ una ex ejus Græcis poematiis fupereft.

ΙΩΑΝΝΗ ΤΩ ΑΥΣΤΡΙΩ;
ΣΤΡΟΦΗ.

Κ ΤΑΙΜΟΝ Εὐκλεία καλὸν φάτο· ἄθλων
 σπῆν ἐς αἰῶνα ἐν πολέμῳ δέχο
 Κούρην· παῖδ' ἀντίεικ.
 ὅτ' δὴ ἀλλοτρίε ἐν ἀρχαῖσι πῖνόν τε νέμε,
 θεῶν δ' ἐταῖος καυχήσιν· ὑπὲρ
 πόλιν Εὐκλείδην δὴ Τροίαν ἐκείας

E 4 ANTI-

ΑΝΤΙΣΤΡΟ

παρὸν ὄρμον· πῖνε δι' ἰνκίαν· διὰ
 δεῖς γλυκεῖας ἐν κύλικι· ἡ δ' ἀδ-
 ἀρτι κυρτοσάν ζαρίτων.
 ἀγλαΐζεται δι' αἶε· κύστις μὲν κύκλον αἰθ' ὡς
 ἥλκεισθες, καὶ χροῖον μαρμαί-
 κεινθες· πῖνε δι' ὄζον· ἐπὶ τραπέζῃ.

ΕΠΩΔΟΣ

ἡ γὰρ τοι ἐστὶν πρὸς τὸν βασιλέα·
 κίβητος, καὶ πολλὰ ἴθιμα ἐστὶν
 ἐν αὐτῇ· ἀπὸ τῶν Αἰγυπτίων
 Κολοῦβος, χρυσόπαις ἡ πόλις μαλῶν,
 ἐν δὲ κεκοιμημένος ἐστὶν παρὰ
 τῆς ἀρκτὸς ἐστὶν ὁ μύθος.
 ἡ γὰρ ἐν δὲ κοινοῖσι, ὡς ἐδράκει· ὑπὸ δέ μοι,
 χρυσὸν ἐστὶν κῶλα ἐπὶ,
 καὶ αὐτὸς ἐπὶ τῷ φαεινῷ·
 οἱ ἄλλοι δὲ λαμπερὸν Ἄργεον.

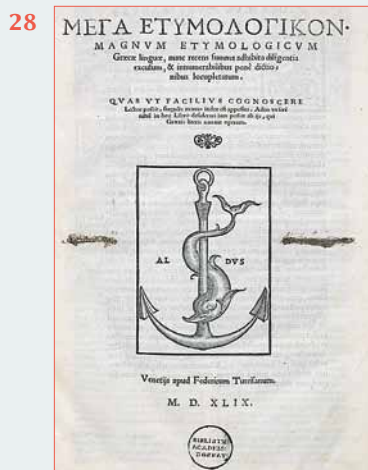


30

IOAN. SCAPULÆ
LEXICON
 GRÆCO-LATINUM,
 E PROBATIS AUCTORIBUS locupletatum,
 CUM INDICIBUS,
 Et GRÆCO & LATINO, auctis, & correctis.
 A D D I T U M
 AUCTARIUM DIALECTORUM,
 In Tabulis compendiose redactarum.
Salvamin *stardum* *Fide*.
 LEXICON ETYMOLOGICUM,
 Cum thesauris investigatis difficilioribus & Anomalis.
 ET
 IOAN. MEURSIJ GLISSIONI CONTRACTUM,
 hæctenus desideratum..
 EDITIO NOVA ACCURATA



AMSTELÆDAMI,
Apud IOANNEM BLAEU,
&
LUDOVICUM ELZEVIRIUM.
MDCCLII



Kreeka-huvi kasvades oli vaja järjest enam sõnaraamatuid. Anti välja Bütsantsi õpetlaste koostatud kreekakeelseid sõnaraamatuid, millest mahukaim oli *Etymologicum Magnum*. Pärast selle *editio princeps*'it Kalliergeselt 1499. aastal andis *Etymologicum Magnum*'i Veneetsias välja ka Federico Torresano oma tädimehe Aldus Manutiuse logo all.

29 The most thorough Greek lexicon, *Thesaurus Linguae Graecae* was edited by Henricus Stephanus (No. 15), who took up the work initiated by his father Robert. This remained a basic Greek dictionary until the 19th century and served as a foundation for large modern lexicons of ancient Greek.

Ammendavaima kreeka keele sõnaraamatu *Thesaurus Linguae Graecae* andis välja kuulus Pariisi trükkal Henricus Stephanus (nr. 15), viies lõpule oma isa Robert Stephanuse algatatud töö. See sõnaraamat jäi põhiliseks kreeka keele varasalveks kuni 19. sajandini ning on aluseks ka tänapäeva mahukaile leksikonidele.

30 Next to big, encyclopedic dictionaries, smaller Greek-Latin dictionaries were of great use. The professor of Greek from Lausanne and the collaborator of Stephanus, Johannes Scapula, added an overview of Greek dialects to his dictionary; and as appendix one of the first modern Greek dictionaries, *Glossarium Graeco-Barbarum* by Johannes Meursius (No. 3).

Suurte, entsüklopeedilise suunitlusega sõnastike kõrval anti välja lühemate märksõnadega ja tekstide lugemiseks praktilisemaid kreeka-ladina sõnastikke. Lausanne'i kreeka keele professori ja Stephanuse abilise Johannes Scapula sõnastikule on lisatud käsitus vanakreeka keele dialektide kohta, aga ka Johannes Meursiuse (nr. 3) *Glossarium Graeco-Barbarum* bütsantslaste poolt kasutatavate sõnadega, üks esimesi uuskreeka keele sõnastikke.

31 Next to the usual bilingual dictionaries and polyglot dictionaries, the dictionaries could include two ancient and one vernacular language, as in the case of Polikarpov-Orlov's *Lexicon trilingue*, which included Russian, Latin and Ancient Greek.

Suurte, päris mitmeid erinevaid keeli koondavate ja kakskeelsete sõnastike kõrval võis kohalikke olusid arvestades esineda ka nt kolmekeelseid, kus kohaliku keelega (antud juhul vene) on paaris kaks antiikaja keelt, vanakreeka ja ladina.

32 For the use of schoolboys, smaller and cheaper *lexica* were printed, intended for the reduced programme of study, including the lexica of the New Testament and the most popular pagan authors. The general trends are maintained in the periphery: in 1649, Johannes Gezelius published in Tartu his *Lexicon Graeco-Latinum*, including the vocabulary for Comenius' *Ianua Linguarum* (which he had translated into Ancient Greek himself, cf. Jaanson No. 596) and the New Testament. The edition is dedicated (with a long introduction in Greek) to Christina, Queen of Sweden (No. 74), who was famous for her erudition and knowledge of Ancient Greek.

Koolide jaoks anti välja lühemaid ja odavamaid sõnastikke, mis arvestasid miinimumprogrammi: Uue Testamendi ja mõnede populaarsemate antiikautorite sõnavara. Üldised trendid korduvad ka ääremaadel: Tartus andis Johannes Gezelius 1649. aastal välja *Lexicon Graeco-Latinum*'i, mis sisaldas ta enda poolt kreeka keelde tõlgitud J. A. Comeniuse *Ianua linguarum*'i (Jaanson nr. 596) ning Uue Testamendi sõnavara. Sõnastik on pühendatud Rootsi kuningannale Kristiinale (nr. 74), kes oli kuulus oma teadushuvi ja keelteoskuse poolest ja kellele on adresseeritud ka Gezeliuse pikk kreekakeelne eessõna.



Greek grammar Kreeka keele grammatika

33

Nicolaus Cleynaerts
(Clénard, Clénardus,
1495–1542)

– *Institutiones absolutissimae in Graecam linguam*. Nürnberg: Johannes Montanus (vom Berg) & Ulrich Neuber 1563.

TUL/TÜR R II 1928:1678
[VD16 C 4140]

34

Urbano Bolzanio
(Urbanus Bellunensis,
Urbano dalle Fosse, ca.
1443–1524)

– *Institutionum in linguam Graecam grammaticarum libri*. Basel: Johannes Walder (Valder) 1535.

TUL/TÜR R II 1928:1679
[VD16 B 6530]

35

Michael Neander
(Neumann, 1529–1581)

– *Graecae linguae erotemata*. Basel: Johannes Oporinus & haeredes Johannis Hervagii 1565.

TUL/TÜR R II d 37
[VD16 N 379]

36

Otto Walper
(Otho Gualtperius, ca.
1546–1624)

– *Grammatica Graeca*. Braunschweig: Christoph Friedrich Zilliger 1657.

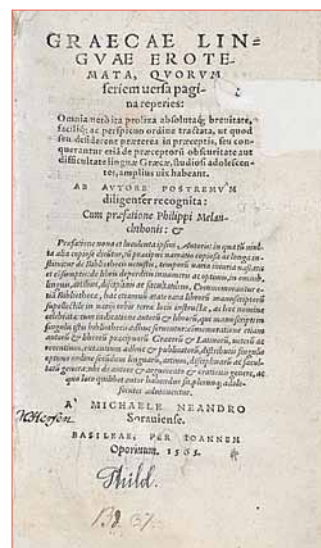
TUL/TÜR R II 1928:1550
[VD17 3:314296Z]

37

Johannes Gezelius sen.

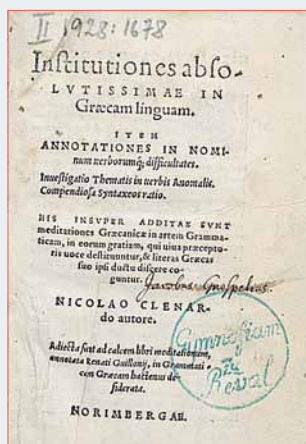
– *Grammatica Graeca*. Uppsala: Henricus Keyser 1687.

TUL/TÜR R II d 1161



35

33



Next to first manuals of Greek by the emigrée Byzantines, several others were published. At least for some of them we can claim that they were certainly used in the schools of Estonia, like for example the manuals, which were donated to the school library by students of Tallinn Gymnasium.

Esimeste, kuulsate kreeka emigrantide koostatud õpikute kõrvale ilmus arvukalt teisi õpikuid, millest mõne kohta saame kindlalt väita, et need olid kasutusel ka 17. sajandi Eestis: Tartu Ülikooli raamatukogus on hoiul mitu Tallinna Gümnaasiumi õpilastele kuulunud (ja pärast koolile kingitud) õpikut.

33 A copy of the Nuremberg edition of the extremely popular *Institutions of the Greek language* by Flemish Hellenist Nicolaus Clénardus was donated to Tallinn Gymnasium by its student Carolus Johannes Rydenius (1704–1771) in 1722. Clénardus' *Institutions* became a paradigmatic Greek schoolbook: the schoolboys in a dialogue about the study of Greek in Pontanus' *Progymnasmata* (No. 41) complain about the difficulty of Clénardus (i.e. Greek grammar).

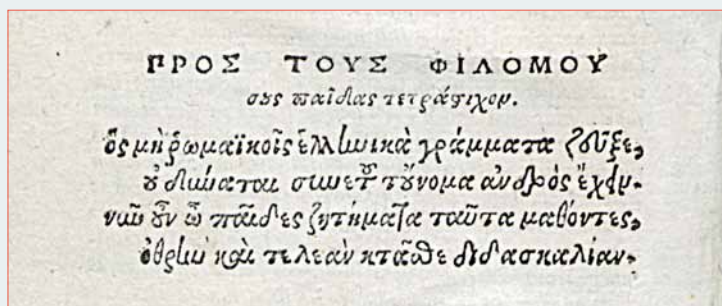
Flaami päritolu hellenisti Nicolaus Clénarduse äärmiselt levinud *Institutsioonide* Nürnbergi väljaande eksemplari kinkis Tallinna gümnaasiumile selle õpilane Carolus Johannes Rydenius 1722. aastal. J. Pontanuse koolipoiste dialoogis (nr. 41) on just "Clénardus" raske ja keerulise kreeka keele grammatika näiteks.

34 Italian Humanist Urbanus Bellunensis, who today is known as Urbano Bolzanio, was the student of Konstantinos Laskaris and the author of one of the Greek manuals, published by Aldus Manutius in Venice. A copy of its Basel edition was donated to Tallinn Gymnasium by its student, Bernhard Johann von Schoten (1713–1771) in 1730.

Tänapäeval Urbano Bolzanio nime all tuntud itaalia humanist Urbanus Bellunensis oli Konstantinos Laskarise õpilane ja üks esimesi Aldus Manutiuse poolt avaldatud kreeka keele grammatikate autoreid. Tema *Institutsioonide* Baseli väljaande eksemplari kinkis Tallinna gümnaasiumi raamatukogule gümnaasiumi õpilane Bernhard Johann von Schoten (1713–1771) 1730. aastal.

34

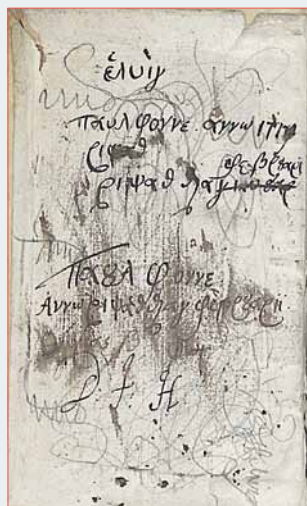




35 *The Questions of Greek Language* by Michael Neander is a catechism type of schoolbook, accompanied again by verses of its author, an exhortation to study Greek (verso of title page):

Πρὸς τοὺς φιλομούσους παῖδας τετράστιχον

*Ὅς μὴ ῥωμαϊκοῖς ἑλληνικὰ γράμματα ζεῦξε,
οὐ δύναται συνετοῦ τοῦνομα ἀνδρὸς ἔχειν.
νῦν οὖν ὧ παῖδες ζητήματα ταῦτα μαθόντες
ὀρθὴν καὶ τελεῶν κτᾶσθε διδασκαλίαν.*



Four verses for schoolboys who love Muses (the wisdom)

*He who fails to add to his Latin the Greek letters
cannot bear the name of a wise man.*

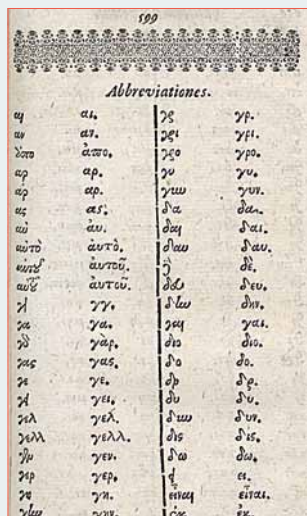
Therefore now, my boys, having studied all these questions
acquire this right and complete teaching.

Michael Neanderi *Kreeka keele küsimused* on katekismuse tüüpi elementaarkooli õpik, mille väljaandja rõhutab kreeka keele õppimise vajadust lisatud värssides (tiitellehe pöördel):

Nelikvärss muusasid (koolitarkust) armastavatele poistele.

*Kes jätab roomlaste tähtede tarkusel' liitmata kreeka,
see mehe mõistliku head aunime kanda ei saa.*

Seepärast, poisid, te kõik õpitükid endale selgeks tehke, et lõpule saaks täielik õpetus teil.



36 A copy of Gualtperius' *Greek Grammar*, belonging to Tallinn schoolboy Paul Fonne (1700–1731), also ended up in the library of the Gymnasium. Fonne's knowledge of Greek enabled him to write his name and (falsely) the date in Greek, if nothing more. Next to the alphabet, the manuals of Greek from the 16th century often included tables with ligatures and more common abbreviations – these may be short or – as in Gualtperius – quite comprehensive (p. 599 sqq.).

Tallinna koolipoisile Paul Fonnele (1700–1731) kuulunud Gualtperiuse *Kreeka keele grammatika* jõudis samuti gümnaasiumi raamatukokku; Fonne oskas kreeka tähti vähemalt niipalju, et oma nimi ja (valesti) kuupäev nendes kirja panna. Tollased kreeka keele õpikud sisaldasid sageli lisaks alfabeedile ka levinumate tähekombinatsioonide ja lühendite e. ligatuuride tabeleid, Gualtperiuse grammatikas oli neist üks ulatuslikemaid (lk. 599 jj.).

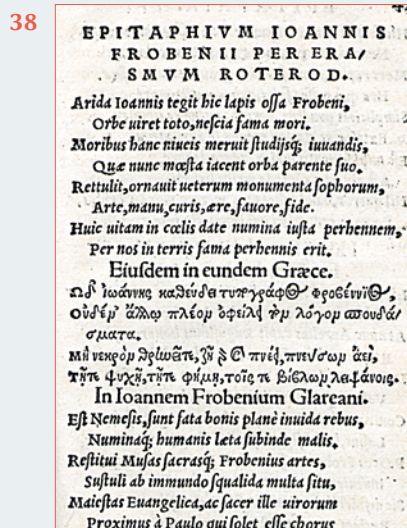
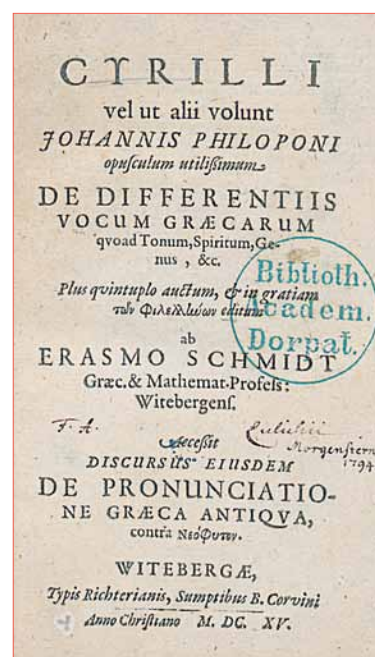
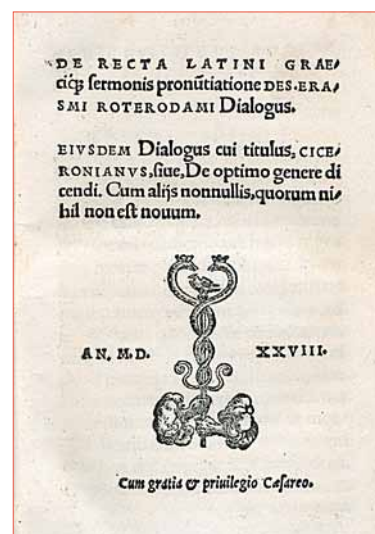
37 The change of attitudes about methods of teaching Greek is illustrated by the use of paradigmatic verbs for conjugation. When the still popular *Kurzgefasste griechische Schulgrammatik* (1. ed. 1884) by Swiss Hellenist Adolf Kaegi, as well as for example the Estonian Greek grammar by Epp Tamm use παιδεύω ('to educate') as the paradigmatic verb, the Humanist manuals which rely on ancient and Byzantine tradition, use τύπτω ('to hit'), sadly corresponding to the school discipline of the time. Johannes Gezelius uses the same verb in his *Grammatica Graeca*, which he at first published in Tartu (in 1647) and which later appeared in about 20 reprints in Sweden and Finland. In a copy from 1687, printed in Uppsala, a schoolboy has written another paradigmatic verb next to it: στέλλω ('put, lay') (p. 19).

Kreeka keele õpetamise meetodite muutumist iseloomustab ka verbi de pööramise õppimisel kasutatav tüüpsõna. Kui praegugi populaarne Šveitsi hellenisti Adolf Kaegi *Kurzgefasste griechische Schulgrammatik* (1. trükk 1884) ja ka näiteks Eestis kasutatav Epp Tamme *Vanakreeka keele õpetus* annavad pöördelõppude põhitablelis näidisverbiks παιδεύω ('harima, kasvatama'), siis antiikaja traditsioonile toetuvais humanismiaja grammatikates oli selleks τύπτω ('lööma'). Ka Johannes Gezeliuse 1647. aastal Tartus esmakordselt ilmunud *Grammatica Graeca* jäi traditsioonilise näidisverbi juurde, ent grammatika 1687. aasta Uppsala uustrüki (neid oli eri linnades kokku ligi 20) on üks koolipoiss selle kõrvale kirjutanud verbi στέλλω ('panema, asetama') paradigma (lk. 19).



The study of Greek language and Progymnasmata Kreeka keele õppimine ja progymnasmata

- 38**
Desiderius Erasmus (ca. 1469–1536) – *Epistola consolatoria. De recta Latini Graecique sermonis pronuntiatione. Eiusdem dialogus Ciceronianus*. Basel: Johannes Froben (haeredes) 1528.
TUL/TÜR R Mrg 324
[VD16 E 2874 ; VD16 E 3607 ; GG 42]
- 39**
ed. Erasmus Schmidt (1560/1570–1637), Erasmus Schmidt – *Cyrilli vel Iohannis Philoponi De differentiis vocum Graecarum*.
– *De pronuntiatione Graeca antiqua*. Wittenberg: Bechtold Rab (Corvinus), Johann Richter 1615.
TUL/TÜR Mrg 230
[VD17 39:139053P ; VD17 12:120224V]
- 40**
ed. Johannes Vollandus (?–1595), Michael Neander – *Elegantiae Graecae linguae seu locutionum Graecarum formulae*. Leipzig: Johannes Steinmann 1583.
TUL/TÜR R II d 1173
[VD16 N 367]
- 41**
Jacobus Pontanus (1542–1626) – *Progymnasmatum Latinitatis sive dialogorum vol. 1–2*. München: Joannes Herzroy, Nicolaus Henrici 1616, Joannes Herzroy, Anna Berg, N. Henrici vidua 1619.
TUL/TÜR R II 1928:1668
[VD17 14:645018X]
- 42**
Ericus Castelius (ca. 1670/1675–post 1699) – *Chreia*.
TUL/TÜR F.7,s.35, f.3
- 43**
Wyttenbach, D(aniel Albert?, 1746–1820) – *Sententiae philosophorum e codice Leidensi*.
TUL/TÜR Mscr 90
Incipit Οἱ μὲν νεογνοὶ παῖδες τὰ γράμματα, οἱ δὲ ἀπαιδευτοὶ τὰ πράγματα συγγέουσιν.
Colophon ...οὐδεμία ἐπανακλητέα τέχνη.

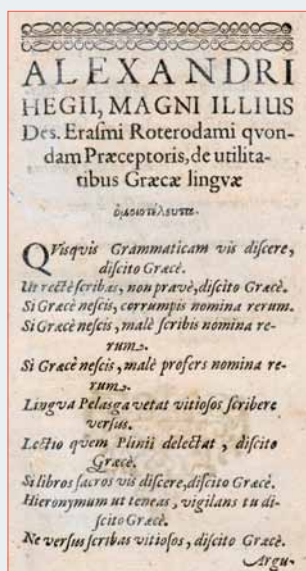


38 The Flemish theologian and Humanist Erasmus of Rotterdam lived for years in Basel and worked together with Basel printers, especially J. Froben, for whom he published verse epitaphs in Latin and Greek (p. 431) in the end of his influential study on the pronunciation of Ancient Greek language. In many Protestant and secular schools and academies his reconstruction, the so-called Erasmian pronunciation, is still used, not the one of Byzantines and modern Greeks.

Flandria teoloog ja humanist Rotterdami Erasmus elas aastaid Baselis, tehes koostööd sealsete trükkalite, sh eriti J. Frobeniga, kelle mälestuseks avaldas ta 2 värssepeitaafi (ladina ja kreeka keeles, lk. 431). Need olid lisatud tema mõjuka käsitluse *Vanakreeka keele õigest hääldusest* lõppu. Paljude protestantlikes ja ilmalikes õppeasutustes on tema vanakreeka keele häälduse rekonstruktsioon, nn Erasmuse hääldus senini aluseks (ja mitte Bütsantsi või tänapäeva kreeklaste hääldusviis).

39 The pronunciation of Greek was discussed also by Wittenberg professor of Greek, Erasmus Schmidt, who is best known for his edition of Pindar (1616);

39



Schmidt's treatise accompanied the edition of Johannes Philoponus' dictionary of Greek words, which are distinguished by accents. The book is introduced by a poem by Alexander Hegius, the teacher of Erasmus, about the usefulness of the study of Greek language:

*Whoever wishes to study grammar, let him study Greek;
in order to write correctly, not falsely, let him study Greek.
If you don't know Greek, you'll distort the names of things.
If you don't know Greek, you'll write falsely the names of things...*

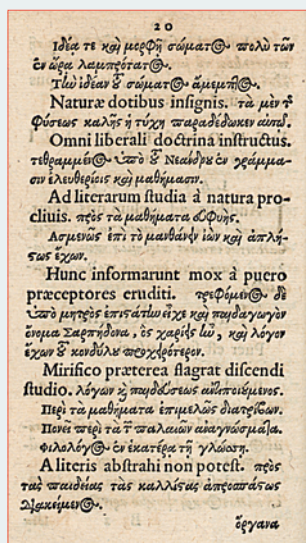
etc. listing most of the subjects from mathematical sciences to theology, medicine and rhetorics, where the knowledge of Greek is needed for a learned man.⁷

Kreeka keele hääldamist käsitles ka Wittenbergi kreeka keele professor Erasmus Schmidt, kes on tuntuim oma Pindarose väljaande poolest (1616). See traktaat järgneb tema väljaandes Johannes Philoponose sõnaraamatule kreeka sõnadest, mis eristuvad ainult rõhu poolest. Raamatut saadab Rotterdami Erasmuse õpetaja, Alexander Hegiuse luuletus kreeka keele õpingute kasulikkusest:

*Kui iganes tahate grammatikat õppida, õppige kreeka keelt,
et kirjutada õigesti, vigadeta, õppige kreeka keelt,
kui sa kreeka keelt ei mõista, rikud asjade nimed.
Kui sa kreeka keelt ei mõista, kirjutad valesti asjade nimed...*

jne. loetledes erinevaid valdkondi matemaatikast teoloogia, meditsiini ja reetoorikani, milles haritud inimene vajab kreeka keele oskust.⁷

40



40 Leipzig scholar, the student of Michael Neander in Ilfeld school, Johann Volland published several lexicographical and poetical works about the Greek (and Latin) language. In *Elegantiae*, published based on Michael Neander's notes, he presents useful phrases in Greek and Latin. For example, praising a boy one can say that he has acquired well all teachings of Neander or that he is excellent in both (i.e. Greek and Latin) languages (p. 20).

Leipzig õpetlane, Michael Neanderi õpilane Ilfeldi koolis, Johann Volland avaldas mitmed leksikograafilised käsitlused kreeka ja ladina keele kohta. *Valitud väljendeis*, mille ta avaldas Michael Neanderi loengumärkmete baasil, esitleb ta mitmes olukorras kasulikke fraase. Näiteks poisi kiitmiseks on hea öelda, et ta on omandanud kogu Neanderi õpetuse või et ta on ülihea mõlemas (i.e. kreeka ja ladina) keeles (lk. 20).

41

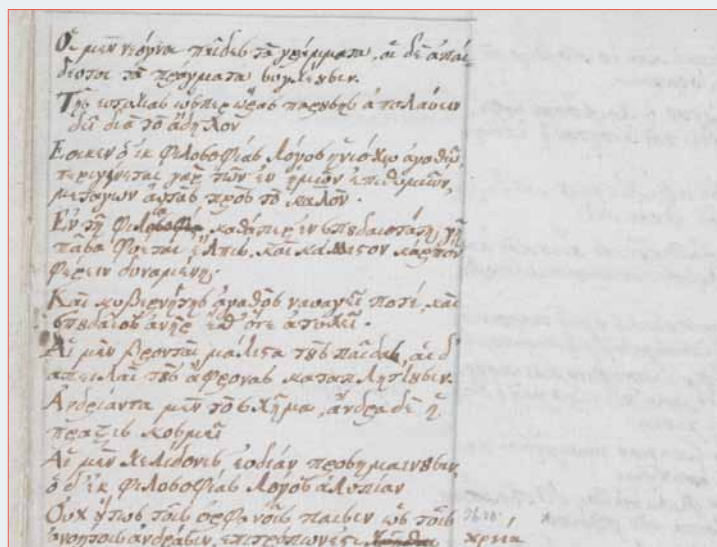


41 In spite of active anti-Jesuit propaganda in the Lutheran schools of 17th century Estonia, the preliminary exercises (*Progymnasmata*) by Jacobus Pontanus was a valued manual: this copy from Tartu University Library was previously owned by Heinrich Vulpius the elder, the rector of Tallinn Gymnasium (died 1646), as well as the Library of the Gymnasium. The complaints of schoolboys in the dialogues of Pontanus about the difficulty of Clenardus and Greek are typical (Vol. 1, p. 288, cf. No. 33).

Aktiivsest jesuiidivastasest propagandast hoolimata kõlbas jesuiidi paatri Jacobus Pontanuse *Eelharjutuste* (*Progymnasmata*) õpik õpetamiseks luterlikes koolides: praeguse Tartu eksemplari kunagine omanik oli Heinrich Vulpius vanem, Tallinna gümnaasiumi rektor (surn. 1646), hiljem kuulus raamat Tallinna Gümnaasiumi raamatukogule. Pontanuse dialoogide koolipoiste kaebused kreeka keele ja Clenarduse raskuse üle (1. kd., lk. 288, vrd. nr. 33) olid üsna tüüpilised.

42 Greek *Progymnasmata* were studied usually with the manuals from antiquity, especially Aphthonius and Theon, although several Humanist authors (e.g. Posselius) also wrote *progymnasmata* in Greek. The student of *Academia Gustavo-Carolina*, Ericus Castelius, wrote in 1695 a Greek *chreia*, based on a quotation from Ovid, discussing the reasons for the ineptitude of physicians.

Kreeka keelt aitasid omandada hilisantiigist pärit Aphthoniose ja Aelius Theoni kreekakeelsete *Eelharjutuste* kogumikud, kuigi oli ka kaasaegseid, nt Posseliuse. Üks sellelaadseid harjutusi on *Academia Gustavo-Carolina* tudengi Ericus Casteliuse *Chreia* 1695. aastast, mis Ovidiuse värssidele toetudes arutleb selle üle, miks arsti teadmistest alati haige päästmiseks ei piisa.



43 A notebook with sententiae, copied from an (at present) unidentified manuscript from Leiden library, reveals a half-way stage of classical studies: the spare room could be used for the identification of sententiae, the proverbs and commonplaces themselves could be used in new compositions. The manuscript was probably written by classical scholar D. Wyttenbach, who was active in Leiden at the end of the 18th century.

Vihik sententsidega, mis on kopeeritud (seni) identifitseerimata Leideni käsikirjast. Näha on filoloogitöö etapid: tühja ruumi sai täita allika- viidete ja kriitiliste märkustega, sententse endid kasutada uusloomingus. Käsikirja autor on arvatavasti klassikaline filoloog D. Wyttenbach, kes tegutses Leidenis 18. sajandi lõpul.

Greek language in Theology Teoloogia ja kreeka keel

44

Lucas Lossius
(Lotze, 1508–1582)

– *Catechismus, hoc est Christianae doctrinae methodus*. Frankfurt: Christian Egenolphus 1553.

– *Κατήχησις Χριστιανῶν ἑλληνικῶς. Catechesis Christianorum Graece*. Frankfurt: Christian Egenolphus 1554.

TUL/TÜR Bergm 625

[VD16 L 2721 ; VD16 L 2783]

45

Johannes Gezelius sen.

– *Dominicalia & festivalia Evangelia Graeco-Latina*. Turku: Johannes Winter 1687.

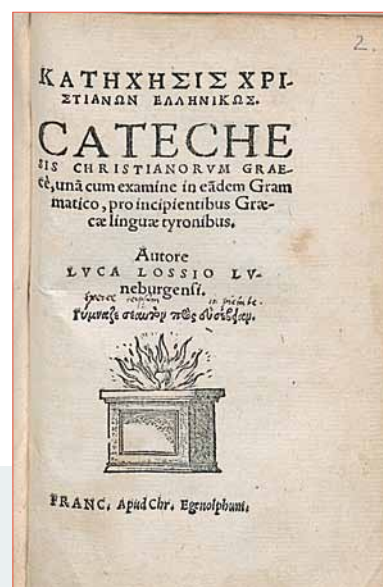
TUL/TÜR Bergm 570

44 Manuals of Greek often included appendices with the Ten Commandments, the Lord's Prayer, the Apostle's Creed, prayers or other shorter texts. The goal of studying the catechism was to acquire the principles of Lutheranism, but also the Greek and Latin language. Lüneburg cantor, Lutheran theologian and teacher Lucas Lossius edited an extensive Latin catechism where he defended the principles of Lutheranism against its opponents. He edited also a small Greek catechism with a small selection of passages from the New Testament and grammatical explanations.

Kreeka keele õpikutele lisati sageli kreekakeelseid katkendeid kümnest käsust, meieisapalvest või apostellikust usutunnistusest. Katekismuse õppimine aitas omandada luterluse põhimõtteid, aga ka ladina ja kreeka keelt. Lisaks mahukale ladinakeelsele katekismusele, milles luterlaste vastaste põhimõtteid ümber lükati, avaldas Lüneburgi kantor, luterlik teoloog ja pedagoog Lucas Lossius kreekakeelse katekismuse koos väikese valiku Uue Testamendi tsitaatide ja grammatika kommentaaridega.

45 In his manual for Finnish schools Johannes Gezelius, who became the Bishop of Turku (No. 20, 32), presents the pericopes of the whole church year in Greek, with the Latin translation and short analyses of grammar.

Turu piiskopina esitab Johannes Gezelius (nr. 20, 32) Soome koolidele mõeldud käsiraamatus terve kirikuaasta pühapäevade ja pühade evangeeliumi perikoobid kreeka keeles koos ladinakeelse tõlke ja lühikese grammatika analüüsiga.



44



45

Editing and translating the Bible Piibli väljaandmine ja tõlkimine

46

ed. Johannes Lonicer
(1497/9–1569)

– Τῆς θείας γραφῆς παλαιᾶς δηλαδὴ καὶ νέας
ἅπαντα. *Divinae Scripturae veteris novaeque omnia.*
Strasbourg: Wolfgang Köpfel 1526.

TUL/TÜR R III 1920:5093
[VD16 B 2575]

47

ed. Desiderius Erasmus
(1469–1536)

– *Novum instrumentum omne.* Basel: Johannes
Froben 1516.

TUL/TÜR Bergm 40
[VD16 B 4196; GG 16]

48

ed. Johannes Draconites
(Drach, Trach, Draco,
1494–1566)

– *Proverbia Salomonis.* Wittenberg: Johannes Crato
1564.

– *Ioel Propheta.* Wittenberg: Johannes Crato 1565.

– *Micheas Propheta.* Wittenberg: Johannes Crato 1565.

– *Zacharias Propheta.* Wittenberg: Johannes Crato 1565.

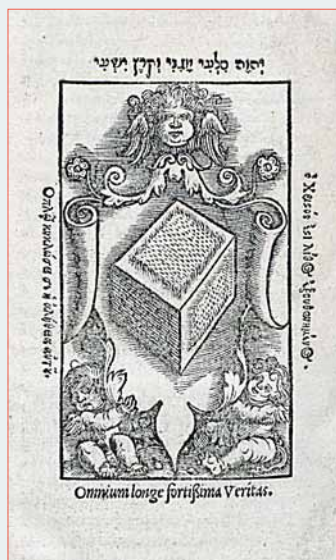
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[VD 16 B 3561; VD 16 B 3857; VD 16 B 3922; VD 16 B 3982]



46

46



46 Marburg theologian and professor of Oriental languages Johannes Lonicer edited one of the first Greek Bibles, which, following Martin Luther, set apart the so-called deuterocanonical books (ἀπόκρυφοι). It was printed by Wolfgang Köpfel (Vuolphius Cephal(eu)s, 14...–1554?) in Strasbourg, who added one of his many devices at the end of the book: putti, who surround a stone block (cornerstone, referring to his name as in *Septuaginta* Psalm 117.22 'head of the corner') on a shield and four mottoes. The Hebrew is based on Psalm 18.2-3/2 Sm 22.2-3 'The LORD is my rock, my shield and the horn' (מִן הַיְיָ יְהוָה יְהוָה יְהוָה); the Greek ὁ Χριστὸς ἐστὶ λίθος ἐξουθενημένος 'Christ is the stone that was rejected' refers to Ps 118.22 and 'Ὁ πλὴν κυκλώσει σε ἡ ἀληθεία αὐτοῦ (His truth surrounds You as a shield) quotes Psalm 90.4. The Latin motto is inspired by Paul, 2Cor. 13.13: *Omnium longe fortissima Veritas* 'The mightiest of all is the truth'. The present volume contains the first part of the Bible, from Genesis to the Book of Ruth.

Marburgi teoloogi ning idakeelte õppejõu Johannes Loniceri välja antud Piibel oli üks esimesi, milles Lonicer Martin Lutheri eeskujul eristas niinimetatud deuterokanoonilised raamatud (ἀπόκρυφοι). Selle trükkis Strasbourgis Wolfgang Köpfel (Vuolphius Cephalaeus, 14...–1554?), kes lisas kõite lõppu ühe oma paljudest logodest: kilbil asuva kivi (nurgakivi, viidates oma nimele nagu *Septuaginta* Psalmis 117.22 'nurga pea'), mida ümbritsevad putod ja neli motot. Heebreakeelse moto aluseks on Ps 18.2-3/2 Sm 22.2-3: 'Issand on mu kalju, mu kilp ja päästesarv' (מִן הַיְיָ יְהוָה יְהוָה יְהוָה); kreeakeelne ὁ Χριστὸς ἐστὶ λίθος ἐξουθενημένος 'Kristus on kivi, mille (ehitajad) ära põlgasid' viitab Ps 118.22-le ja 'Ὁ πλὴν κυκλώσει σε ἡ ἀληθεία αὐτοῦ 'tema tõde on kilp ja kaitsevall' on tsitaat Psalmist 90.4. Ladinakeelne moto lähtub Pauluse 2. kirjast korintlastele 13.13: *Omnium longe fortissima Veritas* 'Suurim kõigist on tõde'. Siinses kõites on Piibli esimene osa Genesisest kuni Ruti raamatuni (k.a.)

47



47 Erasmus' edition and translation of the Greek New Testament was printed by Johann Froben in Basel. At the end of the book Froben used his device with the Greek text from Matthew 10.16: 'Be wise as serpents, innocent as doves,' (γίνεσθε φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραὶ) together with texts in Hebrew (Psalm 125.4) and the Latin motto *prudens simplicitas, amor recti* ('wise simplicity and love of the right').

Erasmus andis oma kreekakeelse Uue Testamendi editsiooni ja tõlke välja Johann Frobeni juures Baselis. Raamatu lõpul kasutas Froben oma deviisi koos kreekakeelse motoga Matteuse evangeeliumist 10.16: 'Olge siis arukad nagu maod ja tasased nagu tuvid' koos heebreakeelse motoga (Psalm 125.4) ja antiikautoreil põhineva ladina motoga *prudens simplicitas, amor recti* ('tark lihtsus ja õige armastus').

48 Lutheran scholar, pastor and professor of theology Johannes Draconites published excerpts from the Hebrew Bible with polyglot (Chaldean, Greek, Latin and German) word-to-word translations. The volume includes his translations of the Proverbs (ill. f. A) and Books of Joel, Micah and Zechariah, issued by Wittenberg printer Johannes Crato (Krafft, ca. 1519–1585), who is especially famous for his Hebrew printings.

48



Lutherlik teoloog, pastor ja teoloogiaprofessor Johannes Draconites avaldas mitmeid katkendeid heebreakeelsest Vanast Testamendist mitmekeelse (kaldea, kreeka, ladina ja saksa) sõna-sõnalise tõlkega. Tü raamatukogu konvoluut sisaldab Saalomoni Tarkuseraamatu (pildil, f. A) ja Joeli, Miika ning Sakarja raamatud, trükituna Wittenbergis Johannes Crato (Krafft, u. 1519–1585) poolt, kes on eriti kuulus oma heebreakeelsete trükiste poolest.

Polyglot editions Mitmekeelsed väljaanded

49
ed. Brian Walton
(1600–1661)

– S.S. *Biblia Polyglotta*. London: Thomas Roycroft 1657.
TUL/TÜR R III II 1
[Wing B2797]

50
ed. Johann Ulrich Kraus
(1655–1719), Johann
Christoph Wagnern
(?–1742)

– *Oratio Dominica* πολύγλωττος καὶ πολύμορφος, nimirum plus centum linguis editio novissima. Das Gebet dess Herrn Oder Vatter Unser, In viel Sprachen und Schreib-Arten. Augsburg: Johann Christoph Wagnern [ca 1705].
TUL/TÜR Bergm 73

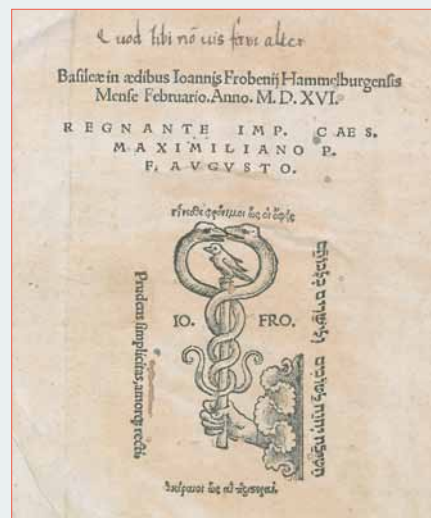
51
ed. John Chamberlayne
(ca 1666–1723)

– *Oratio Dominica In Diversas Omnium Fere Gentium Linguas Versa*. Amsterdam: Guiglelmus et David Goereus 1715.
TUL/TÜR Bergm 74

49 English bishop and scholar Brian Walton edited his polyglot Bible in six volumes (1653–1657). Although the volumes were printed separately and have independent title pages, they were mostly sold together. The Bible texts are in Hebrew, Chaldean, Aramaic (Samaritan), Syriac, Arabic, Persian, Ethiopic, Greek (Septuagint) and Vulgate Latin with alternative direct translations into Latin.

Inglise piiskop ja õpetlane Brian Walton andis oma mitmekeelse Piibli välja kuues köites (1653–1657), mida hoolimata eraldi tiitellehtedest levitati enamasti koos. Piibliteksti esitab ta heebrea, kaldea, aramea, süüria,

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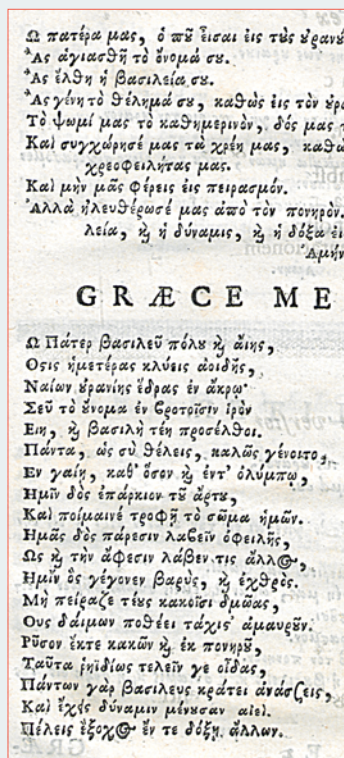




araabia, pärsia, etioopia, kreeka ja ladina keeles, kohati lisades Vulgata'le alternatiivseid ladina tõlkeid.

50 The 15th–16th century tradition of polyglot editions of the Lord's Prayer was continued by Benjamin Motte's edition (London 1700). Due to its rarity, it was reprinted in Augsburg around 1705. The book includes 100 versions of the Lord's Prayer, beginning with 6 Greek versions: from the New Testament, a reconstructed Greek dialect version, three different Modern Greek (*Graeca barbara*) versions and a Humanist verse paraphrase in Phalaecian hendecasyllabi ascribed to Polish-Lithuanian nobleman Aleksander Chodkiewicz (?–1578), but probably written by his teacher Johannes Mylius from Libenrode (*floruit* 1555–1575).⁸

15.–16. sajandi meieisapalve paljukeelsete väljaannete traditsiooni jätkas Benjamin Motte Londonis (1700). Väljaande harulduse tõttu anti Augsburgis välja uustrükk (u. 1705). 100 erinevas keeles või murrakus meieisapalvega raamat algab kuue kreekakeelse palvega: Uuest Testamendist, rekonstrueeritud dialektis, kolm erinevat uuskreeka tõlget (*Graeca barbara*) ja humanistlik värssparafraas falaikose 11-silbikus, omistatud poola-leedu aadlikule Aleksander Chodkiewiczile (?–1578), aga arvatavasti kirjutas selle tema õpetaja Johannes Mylius Libenrodest (*floruit* 1555–1575).⁸



51 Another edition of the Lord's Prayer based on Motte was published by English writer and polyglot John Chamberlayne in Amsterdam. This volume includes 152 versions of the Lord's Prayer, but in a new order, beginning with the one in Hebrew. The six Greek versions are the same as in the Augsburg edition, but without the indication of sources (ill. p. 36). The book is concluded by the key words of the Lord's Prayer: 'father', 'heaven', 'earth' and 'bread' in different languages.

Both volumes belonged to the Bible collection of Livonian pastor Gustav Bergmann, who in Rūijena 1789 edited his own collection of the Lord's Prayer under the title *Das Gebeth des Herrn oder Vaterunersammlung in hundert zwey und funfzig Sprachen*.⁹

Veel ühe Mottele toetuva meieisapalvete väljaande lasi trükkida inglise kirja-mees ja tõlkija John Chamberlayne Amsterdamis. Siia kuulub 152 eri varianti meieisapalvest, kuid muudetud järjekorras, alustades heebrea keelega. Kuus kreekakeelset palvet on samad, nagu Augsburgi versioonis, kuid allikaid nimetamata (pildil, lk. 36). Raamatu lõpetavad palve võtmesõnad 'isa', 'taevas', 'maa' ja 'leib' eri keeltes.

Mõlemad köited kuulusid Liivimaa pastori Gustav Bergmanni Piiblile kollektsiooni, kes 1789. aastal andis Ruhjas välja ka oma kogumiku, pealkirjaga *Das Gebeth des Herrn oder Vaterunersammlung in hundert zwey und funfzig Sprachen*.⁹

Bible Paraphrases in Greek Verse Piibli kreekakeelsed värssparafraasid

Nonnos,
ed. Francisus Nansius
(ca. 1525–1595)

– Nonni Panopolitani *Graeca paraphrasis Sancti Euangelii secundum Ioannem*. Leiden: Cristophorus Raphelengius, Officina Plantiniana 1599.

TUL/TÜR R III II 628ah

Ericus Johannis Falck
(ca. 1587–1645)

– *Templum Domini sacrum Hermannicum*. Tartu: M. Törlitz 1642.

TUL/TÜR R Est.A-16364

[Jaanson 320]

Zachäus Faber sen.
(1554–1628)

– Προφήτης Δανιήλ διὰ τὸν Ζαχαῖον Χαλκία ἑλληνιστὶ ἑρμηνευσθεῖς. *Propheta Daniel Graeco carmine. Carmen heroicum loci theologici de Deo descriptionem continens*. Wittenberg: Zacharias Lehmann 1583.

TUL/TÜR R III II 92dh

[VD16 ZV 21910]

55

Johannes Posselius sen.
(1528–1591)

– Εὐαγγέλια καὶ ἐπιστολαὶ τῶν κυριακῶν. *Evangelia et epistolae quae diebus dominicis et festis sanctorum proponi solent.* Leipzig: Abraham Lamberg 1588.

TUL/TÜR Bergm 568

[VD16 ZV 25023]

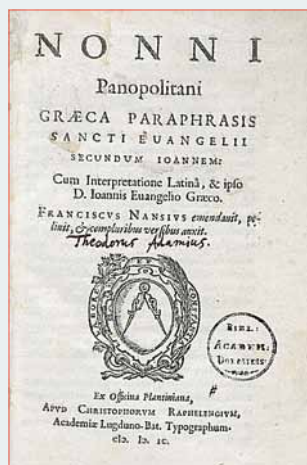
56

George Buchanan
(1506–1582)

– *Poemata.* Amsterdam: Daniel Elzevier 1676.

TUL/TÜR R 4 III A-4401

52



52 In antiquity, composing verse paraphrases was one of the means of studying texts. Nonnus, Greek epic poet from late antiquity, composed hexameter paraphrases of the Gospel of St. John that became popular in Humanist schools. A Flemish scholar, Franciscus Nansius, published Nonnus' *Paraphrases* together with his Latin translation and the original passages from the Greek text of the Gospel. He corrected and extended Nonnus' poem in multiple places in order to adapt it better to the Gospel text.

Antiikajal õpiti tekste tundma ka nende kohta värssparafrase kirjutades. Hilisantiigi kreeka eepiline poet Nonnos kirjutas Johannese Evangeeliumi värssparafrasi, mis oli populaarne ka humanismiaja koolides. Flaami õpetlane Franciscus Nansius avaldas Nonnose parafrasid koos ladinakeelse tõlke, aluseks olevate evangeeliumikohtade ja kommentaaridega. Ta parandas ja laiendas Nonnost korduvalt, et see oleks rohkem kooskõlas evangeeliumi tekstiga.

53 Nonnus' *Paraphrases* (and *Dionysiaca*, but less) were studied as far north as in the *Academia Gustaviana Dorpatensis*, where the professor of Greek and theology Johannes Gezelius (No. 20) based several of his poems on it. He used the verses from *Paraphrases* especially in his gratulations for students who had participated in series of disputations on the Gospel of St. John, held by his colleague, the professor of theology Andreas Virginius (1596–1664). Gezelius finished his gratulation for the oration by Ericus Falck with a verse from Nonnus, *Demonstratio* 21.108: οὐρανὴ ποίμαινε καλάροπι μῆλα καὶ ἄρνας (with heavenly staff, shepherd, guide your lambs and sheep, cf. verse 110 in Nansius' edition).¹⁰

Nonnose Parafrasi (vähem tema eepost *Dionysiaca*) loeti isegi kaugel põhjas, *Academia Gustaviana Dorpatensis*'es, kus kreeka keele ja teoloogia professor Johannes Gezelius (nr. 20) võttis selle aluseks mitmetele oma luuletustele. Ta kasutas parafrasi värsse eriti õnnitlusuuletustes tudengitele, kes osalesid tema kolleegi, teoloogiaprofessor Andreas Virginiuse (1596–1664) dispuudiseerias Johannese Evangeeliumi üle. Gezelius lõpetab oma gratulatsiooni tsitaadiga Nonnose parafrasist, *Tõendus* 21.108: οὐρανὴ ποίμαινε καλάροπι μῆλα καὶ ἄρνας (taevase sauaga, karjane, juhata tallesid-lambaid, vrd värss 110 Nansiuse editsioonis).¹⁰

53



54 Pastor and evangelical scholar Zachäus Faber (using an appropriate Greek name Χαλκεύς, 'coppersmith') published his paraphrases of the Book of Daniel in Greek hexameters for students in Leipzig. In the same volume he also published a lengthy verse dissertation in Greek hexameters about the image of God.

Pastor ja evangeelne õpetlane Zachäus Faber (kes kreeka keeles kasutas selle tõlget Χαλκεύς, 'sepp') avaldas Leipzigi tudengite jaoks oma Prohvet Taanieli raamatu parafrasi kreeka heksameetrites. Samas köites on ka tema pikk värssdissertatsioon Jumala kujutisest, samuti kreeka heksameetrites.

54



55 Johannes Posselius, the professor of Greek at Rostock University, is famous for his pedagogical works for teaching practical Greek to the beginners, especially his Greek dialogues for schoolboys, inspired by the Erasmian *Colloquia familiaria* in Latin, but also his *Rules of Life* for schoolboys in Greek elegiac verse and the verse homilies on the pericopes of the New Testament (together with verse paraphrases of the pericopes). The homilies are published together with the Latin verse translation by Gottlieb Kannengiesser (Theophilus Cannegiesser) from Halle.

Rostocki Ülikooli kreeka keele professori Johannes Posseliuse tegid tuntuks tema praktilise kreeka keele õpikud, sh eriti tema kreeka-ladina dialoogid koolipois-

55



tele, mis olid inspireeritud Erasmuse *Colloquia familiaria*'st. Ta kirjutas ka Elu reeglid koolipoistele kreeka eleegilistes distihhonides ja värssjutlused Uue Testamendi perikoopide teemadel (koos perikoopide värssparafrasidega). Need jutlused avaldati koos ladinakeelse värss tõlkega Gottlieb Kannengiesserilt (Theophilus Cannengiesser) Hallest.

56 Buchanan's Psalm paraphrases (probably the Geneva edition from 1566 which included a great number of Greek paraphrases, including the ones in Pindaric verses by Florent Chrestien and Frederic Jamot) were recommended reading in the Greek courses at the Academy of Tartu. Buchanan's erudition in Greek is reflected in his verse translations of Euripidean *Medea* and *Alceste* into Latin. His fame as a Hellenist is demonstrated by dedication epigram in Greek by Johannes Lundorp (Lundorpius, end of the 16th century).¹¹

Buchanani psalmiparafrasid (tõenäoliselt Genfi 1566. aasta väljaanne, milles oli enim kreekakeelseid parafrase, sealhulgas ka Pindarose stiilis psalmiparafrasid Florent Chrestienilt ja Frederic Jamot'lt) olid ka Tartu akadeemias soovituslik lektüür kreeka keele loenguteks. Buchanani enda eruditsioon hellenistina peegeldub eelkõige tema Euripidese tõlgetes (*Medeia* ja *Alkestis*), aga tema kuulsust hellenistina näitavad ka Johannes Lundorpi (Lundorpius, 16. sajandi lõpu saksa õpetlane) pühendepigrammid temale kreeka keeles.¹¹

Amphitheatrum sapientiae ioco-seriae Kurioossed teadmised

57

Caspar Dornavius
(Dornau, 1577–1632)

– *Amphitheatrum sapientiae Socraticae ioco-seriae*.
Vol.1–2. Hanau: David Aubry, Clemens Schleich,
Andreas Wecheli haeredes 1619.

TUL/TÜR R VI 1928:1705
[VD17 23:278745W]

58

Joachim Camerarius
(Camermeister, 1500–
1574)

– *Arithmologia ἡθική. Cum interpretatione Latina*.
Leipzig: Andreas Schneider, Ernst Vögelin 1571.

TUL/TÜR R Mrg 3546
[VD16 C 347]

59

Conrad Dasypodius
(Rauchfuss, Hasenfratz
ca. 1532–1600)

– *Cunradi Dasypodii Institutiones mathematicae*.
Strasbourg: Josias Rihelius 1593.

TUL/TÜR R XII 86
[VD16 ZV 4277]

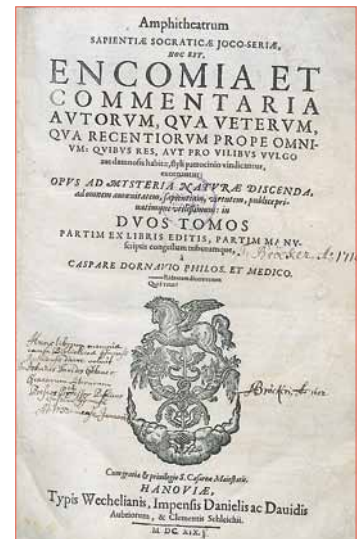
60

ed. Marcus Meibom
(ca. 1630–1710/11)

– *Antiquae musicae auctores septem*. Amsterdam:
Ludwig Elzevier 1652.

TUL/TÜR R II c 153

57 German doctor and philologist Caspar Dornavius published two volumes of miscellanies with *marginalia* from antiquity to his time under the title *Amphitheatre of Socratic Wisdom: Funny and Serious*. The Socratic knowledge he presented was not of the most serious kind: poetry and prose on sophist subjects (for example praising a flea, or gout or a cabbage) and unusual form (like technopaegnia or poems where every word begins with the same letter), mostly in Latin but occasionally also in Greek (*The Egg of Simmias*, p. 420). The copy of Tartu University Library once belonged to the professor of Greek and poetry of Tallinn Gymnasium Johann David Gebauer (1696–1757) who donated it to the library of the Gymnasium in 1732.



57



59

57



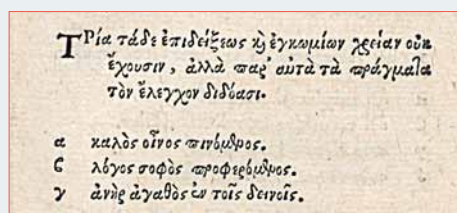
Saksa arst ja filoloog Caspar Dornavius andis välja kogumiku nn marginaalsete tekstidega nii antiikajast kui oma kaasajast, mida alati päris tõsiselt ei peetud: siia kuulub luule ja proosa sofistlikel teemadel (näiteks ülistused kirbule, podagrale, kapsale jne) ja ebaharilikes vormides teosed (nt hellenismiaja piltluuletused, ühe ja sama tähega algavad luuletused), peamiselt ladina, aga ka kreeka keeles (Simmiase *Muna*, lk. 420). Teose Tartu eksemplar kuulus Tallinna gümnaasiumi kreeka keele ja poeetika professorile Johann David Gebauerile (1696–1757), kes kinkis selle gümnaasiumi raamatukogule 1732. aastal.

58 In addition to his famous edition of Ptolemy's *Tetrabiblos* (No. 11) and numerous Latin translations of ancient Greek authors, German Humanist and classical scholar Joachim Camerarius published a collection of moralising sententiae about numbers in Greek, for example p. 7:

Τρία τάδε ἐπιδείξω καὶ ἐγκωμίων χρεῖαν οὐκ ἔχουσιν, ἀλλὰ παρ' αὐτὰ τὰ πράγματα τὸν ἔλεγχον διδόναι.

α καλὸς οἶνος πινόμενος.
β λόγος σοφὸς προφερόμενος.
γ ἀνὴρ ἀγαθὸς ἐν τοῖς δεινοῖς.

58



There are three things which do not need argument for proof, but where the deed is the proof:

- 1 a good wine, when drunk;
- 2 a wise speech, when delivered;
- 3 a good man in the hour of need.

The collection ends with a selection of rhetorical exercises (*progymnasmata*) in Greek in different genres.

Saksa humanist ja klassikaline filoloog Joachim Camerarius andis Ptolemaiose *Tetrabiblos*'e (nr. 11) ja arvukate kreeka autorite teoste tõlgete kõrval välja ka kogumiku moraliseerivate sententsidega arvudest, nt. lk. 7:

Kolm asja, mis ei vaja eraldi kõnedega kiitmist, vaid leiavad tõendust tegudes:

- 1 hea vein, kui juuakse;
- 2 tark kõne, kui peetakse;
- 3 tubli mees raskest olukorras.

Kogumiku lõppu lisas ta ka valiku retoorikaharjutusi (*progymnasmata*) kreeka keeles, mh ka üsna populaarsel arsti teemal.

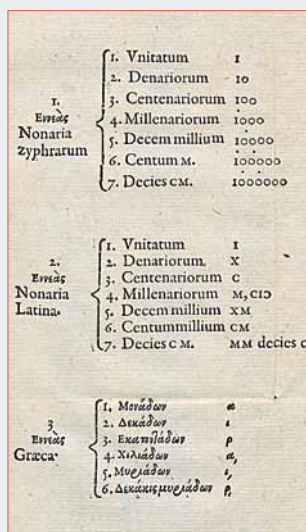
59 Conrad Dasypodius (Rauchfuss 'with hairy feet'), professor of mathematics in Strasbourg, published several works on the teachings of Euclid. His *Institutiones Mathematicae* presents basic knowledge on the mathematical sciences, including tables of the numerical values of the letters in the Ancient Greek alphabet (f. between p. 24/25).

Strasbourgi matemaatikaprofessor Conrad Dasypodius (Rauchfuss 'karvajalg') avaldas arvukalt teoseid Eukleidesest. Tema matemaatika alused (*Institutiones Mathematicae*) toob välja elementaarteadmised, muuhulgas ka tabelid kreeka alfa-beedi tähtede numbriväärtuste kohta (f. lk. 24/25 vahel).

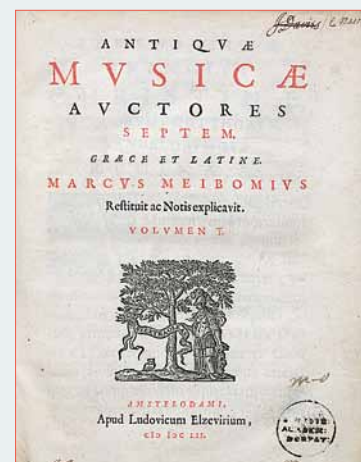
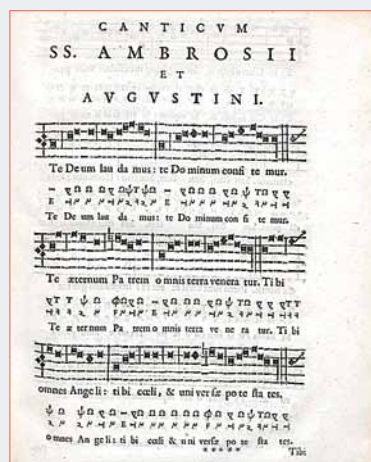
60 Danish classical scholar Marcus Meibom is famous for his edition of the most important Greek treatises about music, the most important reference work on the subject until the 20th century. The edition, dedicated to Queen Christina of Sweden (No. 74), resulted in an invitation to her court, where Meibom organised recitals of the reconstructions of ancient Greek music. These reconstructions grew out of his work on the treatise of Alypius (appearing in the same volume), which includes tables with the signs of Greek musical notation, based on the Greek alphabet. In order to explain these signs, Meibom also presented a version of the Hymn of St. Ambrose in modern and ancient Greek musical notation (f. ****).

Taani klassikaline filoloog Marcus Meibom on tuntud tänu vanakreeka muusikat käsitlevate antiikaja teoste ja nende tõlgete väljaandele, mis jäi asendama-

59



tuks 20. sajandini. Kuninganna Kristiinale (nr. 74) pühendatud väljaanne tõi kaasa ka kutse tema õukonda, kus Meibom korraldas kontserte vanakreeka muusika rekonstruktsioonidega. Rekonstrueerimist võimaldas Alypiose traktaat, mis toob ära kreeka alfa-beedil põhineva noodikirja tabelid ja mille Meibom samas väljaandes koos selgitustega avaldas. Illustratsioonina esitab Meibom ka Püha Ambrosiuse hümnü näite kreeka ja oma kaasaja noodikirjas (f. ****).



60

Humanist circles of friendship: letters Humanistide sõpruskonnad: kirjavahetus

61
Anna Maria van
Schurman (1607–1678)

– *Opuscula Hebraea, Graeca, Latina, Gallica*. Leiden: Ex officina Elzeviriorum 1650.
TUL/TÜR R XIV 1580

62
Adrianus Turnebus
(Adrien Turnèbe,
1512–1565)

– *Adriani Turnebii Opera. Tomus III.* Strasbourg: Lazarus Zetzner 1600.
TUL/TÜR R II c 176
[VD16 T 2364]

63
Joachim Camerarius
(1500–1574)

– *Libellus novus, epistolas et alia quaedam monumenta doctorum continens*. Leipzig: Johannes Rhamba (Hans Rambau) 1568.
– *Libellus continens eclogas et alia quaedam poematia*. Leipzig: Ernst Vögelin, Johannes Rhamba 1568.
– *Orationes*. Leipzig: Johannes Rhamba 1569.
– *Philosophicae consolationes*. Frankfurt: Andreas Wechel 1577.
TUL/TÜR R XVI 401
[VD16 C 411 ; VD16 C 389/VD16 C 505 ; VD16 C 498 ; VD16 S 1271/VD16 C 479]



61



61 One of the most educated women of the 17th century (next to Queen Christina) was Anna Maria van Schurman, famous for her letters in Hebrew and Greek.

Oma kreeka- ja heebreakeelsete kirjade poolest sai kuulsaks üks haritumaid 17. sajandi naise kuninganna Kristiina kõrval Anna Maria van Schurman.

62 The works by Adrianus Turnebus, the Professor Regius at Collège de France and the King's Printer for Greek, were published by his son, including his letters in Greek. Jo(sias) Mercier's (ca. 1560–1626) epicedium

for his death combines the three usual languages of learned men: Hebrew, Greek and Latin (p. 91). Collège Royale'i kreeka keele professori ja kuninga trükkali Adrianus Turnebuse poeg avaldas postuumselt oma isa teosed, kaasa arvatud tema kreekakeelse kirjavahetuse. Jo(sias) Mercier' (u. 1560–1626) epikeedium tema surma puhul ühendab üsna tüüpiliselt humanistidele kolm keelt: heebrea, kreeka ja ladina (lk. 91).

63



63 Turnebus exchanged letters in Greek with Joachim Camerarius who became a professor at Leipzig University. The present volume includes Camerarius' works in Latin and Greek. After his letters, Camerarius published a book of pastoral poetry, inspired by Theocritus and Virgil. His two Greek *eidyllia* occasionally use verses borrowed from Theocritus, perhaps later becoming a source of inspiration for Reiner Brockmann (1609–1647), the professor of Greek at Tallinn Gymnasium and later pastor. For the wedding of Tartu professor of Greek and pastor Salomon Matthiae (1609–1665), Brockmann published in Tallinn a Theocritean *Cento*.¹²

Aktiivset kreekakeelset kirjavahetust pidas Turnebusega ka Leipzigi ülikooli professor Joachim Camerarius. Siinne konvoluut sisaldab Camerariuse teoseid kreeka ja ladina keeles. Kreeka- ja ladinakeelsete kirjade kõite järel avaldas Camerarius Theokritosest ning Vergiliusest inspireeritud ekloogide raamatu; see sisaldas ka kaks kreekakeelset idüllit, mis toetuvad osalt Theokritose luulele. Võib-olla just siit sai inspiratsiooni Tallinna gümnaasiumi kreeka keele professor, hilisem pastor Reiner Brockmann (1609–1647), kui ta kirjutas Theokritose *cento* (kollaaži) vormis loodud epitalamioni Tartu kreeka keele professori ja pastori Salomon Matthiae (1609–1665) pulmadeks.¹²

Humanist Greek Poetry Humanistide kreekakeelne luule

64

Julius Caesar Scaliger
(1484–1558),
Sophokles,
Joseph Justus Scaliger
(1540–1609)

– *Julii Caesaris Scaligeri Poemata omnia. Sophoclis Ajax Lorarius translatus a Josepho Scaligero. Eiusdem epigrammata tum Graeca tum Latina.* [Heidelberg?]: Commelinus 1600.

TUL/TÜR R XIV 1577

[VD16 S 2087 ; VD16 S 2078 ; VD16 S 7044]

65

Joseph Justus Scaliger
(1540–1609)

– *De emendatione temporum.* Frankfurt: Johannes Wechel 1593.

TUL/TÜR R 4 XIIIb C-1722 (1)

[VD16 S 2077]

66

ed. Kaspar Schoppe
(Gaspar Schoppius,
1576–1649), Joseph
Justus Scaliger

– *Priapeia sive diversorum poetarum in Priapum lus. Accedunt Josephi Scaligeri in Priapeia commentarii.* Passau: Gerhardus Nicolaus 1664.

TUL/TÜR R II e 357a

[VD17 1:060769X]

67

Georg Sabinus
(Schuler, 1508–1560)

– *Poemata denuo edita. De carminibus pangendis.* Leipzig: Officina Voegeliana [s.a., post 1563]

TUL/TÜR R XIV 1574

[?VD16 S 136 ; ?VD16 ZV 13488]

68

Plautus, ed. Dionysius
Lambinus (Denis
Lambin, 1516–1572)

– *Opera* [Genève]: apud haeredes Eustathij Vignon 1595.

TUL/TÜR R XIV 1931:3569



67

64 In his own words, Julius Caesar Scaliger came from a famous Italian noble family, the Scalae; he served in the army of Maximilien I (1459–1519) in his youth and was later active as a scholar in France. His most famous work, *Poetics*, introduces the readers to the forms and techniques of ancient Greek literature, thus inspiring both Neo-Latin and Humanist Greek poetry.

His son Joseph Justus Scaliger is more famous as a Hellenist. He studied in Paris with Adrianus Turnebus (No. 63), the professor of Collège Royal and King's Printer for Greek together with Guillaume Morel (1505–1564), but was also a student of Humanist poet and scholar Jean Dorat (see No. 68). After the St. Bartholomew's Day massacre Joseph Justus Scaliger found refuge and a position at the University of Leiden,

where one of his students was Daniel Heinsius (1580–1655), who later became one of the most famous Hellenists in the Netherlands.

The edition, printed by the heirs of Hieronymus Commelius (1550–1597), includes the works of both the father and the son, including the poem of Julius Caesar Βάρβαρος οὐ πέλομαι (see the Introduction) and the translation of Sophocles' *Aias* and Greek and Latin epigrams by Joseph Justus Scaliger.

Julius Caesar Scaliger (vt Sissejuhatus) oli enda väitel pärit kuulsast Scalade vürstisoost Itaalias, veetis nooruse keiser Maximilian I (1459–1519) juures sõjaväeteenistuses, hiljem tegutses filoloogina Prantsusmaal. Scaligeri kuulsaim teos *Poeetika* ilmus alles pärast tema surma. Tema *Poeetika* tutvustab kreeka kirjanduses kasutatavaid vorme ja võtteid, saades seega eeskujuks nii uusladina kui humanistide kreekakeelsele luulele.

Tema poeg Joseph Justus Scaliger on hellenistina hoopis kuulsam. Ta õppis Pariisis Adrianus Turnebuse (nr. 63), Collège Royale'i kreeka keele professori juures, kes vastutas koos Guillaume Moreliga (1505–1564) kreeka autorite väljaandmise eest kuninglikus trükikojas; ent tema õpetajate seas oli ka kuulus poet ja filoloog Jean Dorat (nr. 68). Pärtliöö järel põgenenuna leidis Joseph Justus Scaliger varjupaiga ja töökoha Leideni Ülikoolis, kus tema õpilaseks sai Madalmaade üks kuulsaimaid helleniste Daniel Heinsius (1580–1655).

Siinne flaami päritolu Heidelbergi trükkali Hieronymus Commeliuse (1550–1597) pärijate trükitud väljaanne sisaldab nii isa kui poja töid, saateks Julius Caesar Scaligeri luuletus Βάρβαρος οὐ πέλομαι (vt sissejuhatus).

65 Joseph Justus Scaliger's most important work, a comprehensive discussion of different calendars under the title *On the Improvement of the Times*, includes a Greek verse dedication by Florent Chrestien (Florens Christianus, 1541–1596), French poet and the teacher and librarian of Henry IV of France (f. (:) 6 verso).

Joseph Justus Scaligeri peateos, erinevaid kalendreid kokku võttev *Aegade parandamise kohta* ilmus koos prantsuse poeedi, Henri IV õpetaja ja raamatukoguhoidja Florent Chrestieni (Florens Christianus, 1541–1596) kreekakeelse dedikatsiooniga (f. (:) 6 verso).

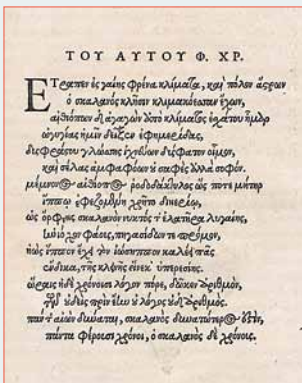
66 German scholar and nobleman poet Kaspar Schoppe published different Priapean songs in Latin with commentaries. His edition included the commentaries by Joseph Justus Scaliger to Priapean songs and the translations of two Priapean poems (No. 83 and 86, p. 164 and 167) into Ancient Greek.

Saksa filoloog ja teoloog krahv Kaspar Schoppe andis välja erinevad nn *Priapose laulud* koos kommentaaridega. Oma väljaandele lisas ta Joseph Justus Scaligeri kommentaarid *Priapose lauludele*, mille sees esitas ta kahe (nr. 83 ja nr. 86, lk. 164 ja 167) luuletuse tõlke vanakreeka keelde.

67 This richly annotated copy of a volume of Sabinus' poetry issued by the heirs of Ernst Vögelin (1529–1589), Leipzig printer and the son-in-law of Valentin Pabst, belonged to Pölsamaa pastor Andreas Forselius (1637–1678). The poetry of Georg Sabinus, the first professor of poetics at the *Albertinum* in Königsberg was published after his death by Joachim Camerarius. The volume ends with Sabinus' manual of Latin poetics and also includes a so-called *liber adoptivus*, which presents works by other persons than the author (although usually related to him). This *liber adoptivus* includes a Greek epithalamion by the Sabinus' father-in-law, Philipp Melanchthon, for Sabinus' wedding, a Greek epicedium by Joachim Camerarius in commemoration of the death of Sabinus' daughter (p. 409), and other Greek poems by different authors.

Pölsamaa pastorile Andreas Forseliusele (1637–1678) kuulunud köide on välja antud Leipzigi trükkali Ernst Vögelini (1529–1589) trükikojas. Königsbergi *Albertinum*'i esimese poetikaprofessori Georg Sabinuse luuletused andis pärast tema surma välja Joachim Camerarius. Köitele on lisatud Sabinuse ladinakeelne poeetika õpik ja nn *liber adoptivus*, milles esitatakse teiste autorite asjakohaseid teoseid: nii leiame siit Sabinuse äia Philipp Melanchthoni kreekakeelse epitalamioni Sabinuse pulmadeks, Joachim Camerariuse kreekakeelse epikeediumi Sabinuse tütre surma puhul (lk. 409) ning Vitus Amerbachi ja veel mitme teise autori kreekakeelset luulet.

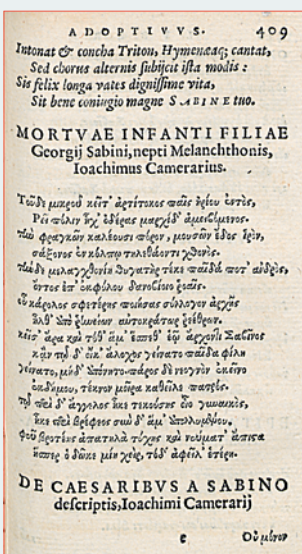
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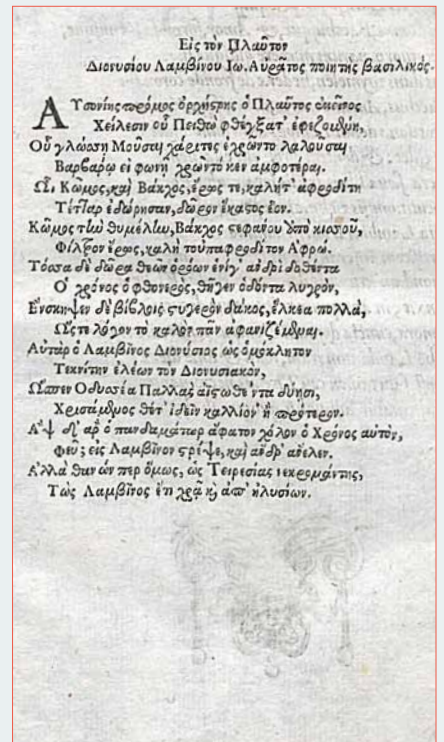


67



68 French classical scholar Denis Lambin worked as a professor of Latin and later of Greek at Collège de France. Most of his valuable critical editions cover Roman authors. Although the choice of language of an occasional poem is usually determined by the context and the language of the paratext is the same as in the main work, the preference for Greek in a learned Latin context can stress that the participants belong to the elite. This could be the purpose of the Greek dedication in Lambin's edition of the comedies of Plautus [f. 9 IV]; it is written by Jean Dorat (Daurat, Joannes Auratus, 1508–1588), French poet and member of La Pléiade, who had himself briefly occupied the post of *Professor Regius* at Collège de France and was famous as a new Pindar (he wrote poetry in Latin, French and Greek).

Prantsuse klassikaline filoloog Denis Lambin töötas Collège de France'is ladina ja hiljem kreeka keele professorina, enamik ta praegugi hinnatud tekstikriitilisi väljaandeid on Rooma autoritest. Kui juhuluuletuse keeleveliku tingib sageli kontekst, näiteks kreekakeelne dedikatsioon kreeka autori teoste väljaandes, siis tihti rõhutab kreeka keele eelistamine lihtsalt asjaosaliste kuulumist vaimueliidi hulka. Seda rolli täidab Lambini Plautuse editsioonis kreekakeelne dedikatsioon [f. 9 IV], autori prantsuse poeet, Plejaadi liige Jean Dorat (Daurat, Joannes Auratus, 1508–1588). Dorat oli ise samuti põgusalt Collège de France'i kreeka keele *Professor Regius* ja oli kuulus uue Pindarosena, kes luuletas ladina, prantsuse ja kreeka keeles.



68

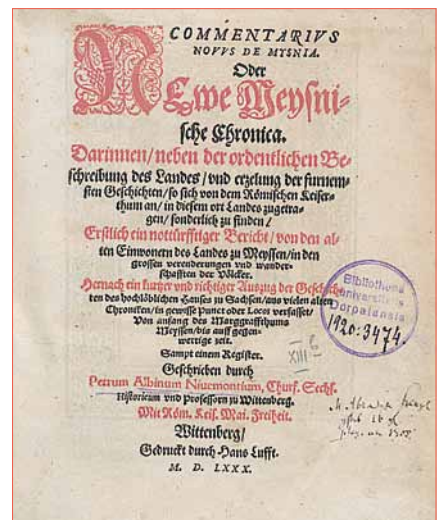
Greek gratulations and dedications Kreekakeelsed gratulatsioonid ja dedikatsioonid

69

Petrus Albinus
(1543–1598)

– *Commentarius novus de Mysnia oder neue Meynsische Chronica*. Wittenberg: Hans Lufft 1580.

TUL/TÜR R XIIIb 1920:3474
[VD16 W 1677]



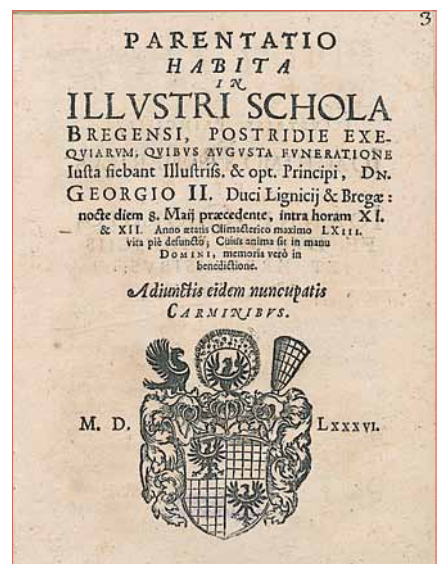
69

70

Otto von Freising
(Otho Frisingensis, ca. 1111–1158), Rahewin von Freising (Radevicus Frisingensis, ?–1170)

– *Othonis Frisingensis Rerum ab origine mundi. De gestis Friderici Primi. Radevici Phrisingensis libri duo*. Strasbourg: Matthias Schürer 1515.

TUL/TÜR R XIIIb 11,12
[VD16 O 1434]



72

71

Marcin Kromer
(Martin Cromer, 1512–1589)

– *De origine et rebus gestis Polonorum*. Basel: Johannes Oporinus 1555.

TUL/TÜR R XIIIb 144,3b
[VD16 K 2425]

72

Parentatio Principi Dn. Georgio II

– *Parentatio habita in illustri schola Bregensi... Carmina parentalia Principi Dn. Georgio II*. Wroclaw: Johannes Scharfenberg, 1586.

TUL/TÜR R XIIIb 182b,24
[VD16 P 737]

73

ed. Johann August Barth (1765–1818)

– *Pacis monumentum*. Wroclaw: Grass & Barth 1818.

TUL/TÜR R II a 24

69 The Meissen Chronicle by German historian Petrus Albinus (Peter von Weiße) has a Greek dedication from lawyer and poet laureate David Pfeiffer (1530–1602), who conveniently uses the Greek translation of his name (Αὐλητήρ).

Saksa ajaloolase Petrus Albinuse (Peter von Weiße) Meissen'i kroonika saateks on kreekakeelne dedikatsioon juristilt ja poeedilt David Pfeifferilt (1530–1602), kes kasutab ka kreekakeelset nimevormi Αὐλητήρ.

70



70 Quotations in Greek are also used in the panegyrics of rulers and as a source of suitable mottos. The Chronicle of the Deeds of the Holy Roman Emperor Frederick I Barbarossa (1122–1190) by Otto of Freising has a title-page with a wood-cut by Swiss artist Urs Graf (1485–before 1528), depicting the Holy Roman Emperor Maximilian I (1459–1519); above his picture, an appropriate Greek half-verse from Homer's *Iliad* 2.118 is quoted, referring to Zeus: Τοῦ γὰρ κράτος ἔστι μέγιστον ('As his might is the greatest', cf. No. 17).

Valitsejate ülistamisel kasutatakse mitmel korral kreekakeelsete tsitaatidega motosid. Saksa imperaatori Friedrich I Barbarossa (1122–1190) vägitegudest rääkiva Freisingi Otto kroonika tiitellehel on Šveitsi kunstniku Urs Grafi (1485–enne 1528) puulõikes Püha Rooma keisri Maximilian I (1459–1519) kujutis, mille kohal kreekakeelne tsitaat Zeusi kohta Homerose *Iliasest* 2.118: Τοῦ γὰρ κράτος ἔστι μέγιστον ('Sest tema võim on ju suurim', vrd. nr. 17).

71



71 The chronicle *On the Origins and Deeds of the Poles* by Catholic theologian and historian Marcin Kromer is dedicated to king Sigismund II Augustus (1520–1572), whose picture is on the verso of the title page of the book. The pictures of persons were often accompanied by poems *in effigiem* (cf. No. 4). Here a poem by an unknown author has been added by yet unidentified reader:

*Ταῦτα Σιγισμούνδου βασιλῆος δείκνυσι μορφήν
Σαρματῶν κρατεῖ ὅστε σεβαστὸς αἰεῖ.*

*This presents the image of king Sigismund;
he ruled over the Sarmatians and received everlasting fame.*

Poola katoliku teoloogi ja ajaloolase Marcin Kromeri teos *Poola-kate päritolust ja vägitegudest* on pühendatud kuningas Sigismund II Augustusele (1520–1572), kelle pilt on tiitellehe pöördel. Kujutiste saateks oli sageli ka luuletus *in effigiem*, siin on pildile lisatud käsitsi veel identifitseerimata autori värsid (vrd. nr. 4).

*Pildil sel näha saad Sigismundi, kuninga palgeid;
võitnud sarmaatlasi, sai austuse jäädava ta.*

72 The collection in commemoration of the death of George II, the Duke of Liegniz-Brieg (1523–1586) includes a Greek poem by theologian, pastor and poet Daniel Hamperger Carnovius (Κερατοπολιεύς, 1561–after 1615).

73



Liegniz-Briegi hertsogi Georg II (1523–1586) surma puhul avaldatud mälestuskogumikku kuulus ka teoloogi ja pastori Daniel Hamperger Carnoviuse (ka Κερατοπολιεύς, 1561–pärast 1615) kreekakeelne luuletus.

73 The great number of languages (and the corresponding nations) symbolises the might of the victory over Napoleon in 1814 and 1815. *Monumentum Pacis* (*Monument to the Peace*), a panegyric celebrating the end of the Napoleonic wars, includes 44 poems in 106 different languages with translations into German and Latin, including a poem in Greek by German historian and poet Peter Friedrich Kanngiesser (1774–1833) [p. 21].

Keelte (ja neid kõnelevate rahvaste) paljususe sümboliks Napoleoni üle 1814. ja 1815. aastal saavutatud võidu puhul. *Monumentum Pacis* (*Mälestusmärk rahule*), Napoleoni sõdade lõppu tähistav panegüürika kogumik sisaldab 44 luuletust 106 eri keeles koos tõlgetega saksa ja ladina keelde, sealhulgas ka saksa ajaloolase ja poeedi Peter Friedrich Kanngiesseri (1774–1833) kreeka-keelse luuletuse [lk. 21].

Humanist Greek around the Baltic Sea Humanistide kreeka keel Läänemere ääres

74

Olavus Johannis
Agraeus (Olof
Åkerman, 1629–1678)

– *Serenissimae, potentissimae Christinae Reginae*. Stockholm: Johann Jansson 1650.
TUL/TÜR R II e 206 (7)
[Garber 0297]

75

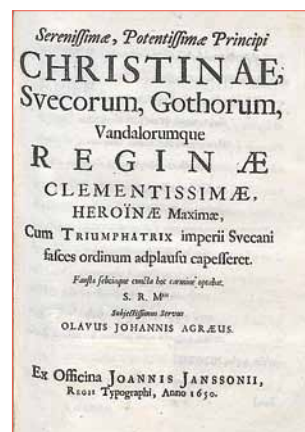
Adr. Gustav II Adolf
(1594–1632)

– *Oratio de laudibus et rebus gestis Gustavi Magni a Her-
manno Samsonio. Carmina aliorum virorum*. Riga: Ger-
hard Schröder 1634.
TUL/TÜR R Est.A-5077 (4)

76

praeses Olaus Hermelin
(Olof, 1658–1712),
respondens Johannes
Örn (1672–1722)

– *Dissertatio philosophica de varietate ingeniorum*. Tartu:
Johannes Brendeken 1695.
TUL/TÜR R Est.A-5074-2
[Jaanson 1048]



74

75



74 Greek was one of the languages in the numerous dedicatory collections to celebrate the coronation ceremony of Christina, Queen of Sweden (1626–1689) in 1650. Olavus Johannis Agraeus wrote a long hexameter poem in Greek in her honour.

Kreeka keel oli üks paljude teiste keelte kõrval kuninganna Kristiina (1626–1689) piduliku kroonimise auks 1650. aastal välja antud juhutrukistest. Olavus Johannis Agraeus pühendas talle ulatusliku kreeka heksameetrites õnnitluse.

75 The death of Queen Christina's father, King Gustav II Adolf, the founder of the *Academia Gustaviana* in Tartu and the Gymnasium in Tallinn, was commemorated every year in the schools of Estonia and Livonia. For the collection by the professors of Riga gymnasium, its rector, Aggaeus Friderici (1584–1657), wrote a Greek epicedium.

Kuninganna Kristiina isa, kuningas Gustav II Adolfi, Tartu *Academia Gustaviana* ja Tallinna Gümnaasiumi asutaja surma tähistati Eesti ja Läti koolides iga-aastaste mälestusaktustega. 1634. aastal välja antud kogumikus on ka Riia gümnaasiumi rektori Aggaeus Friderici (1584–1657) kreekakeelne epikeedium.

76



76 Swedish poet, historian and diplomat Olof Hermelin began his career as a professor of poetics at the Dorpat Academy. The respondens of one of his disputations, Johannes Örn, received a tiny gratulation in Greek from his brother, Jonas.

Rootsi poeet, riigitegelane ja ajaloolane Olof Hermelin alustas oma karjääri Tartus poeetika professorina. Ühe tema poolt juhutatud disputatsiooni respondendi Johannes Öрни auks avaldas viimase vend Jonas kreekakeelse gratulatsiooni.

The hall of fame of Hellenists Kuulsatest hellenistidest

77

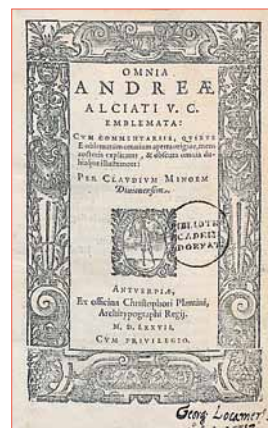
Andrea Alciato
(Alciati, 1492–1550)

– *Omnia Emblemata*. Antwerpen: Christophorus Plantinus 1577.
TUL/TÜR R XVI 441

78

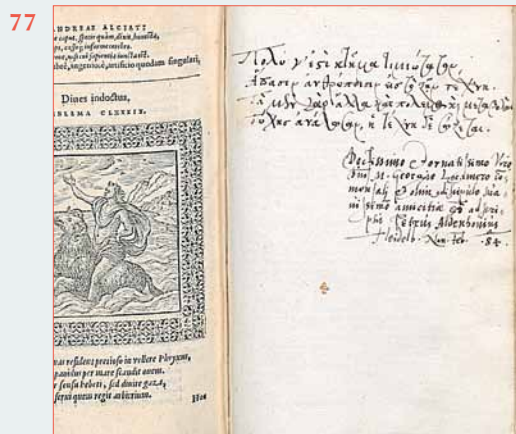
Theodorus Beza
(Vézelay, 1519–1605)

– *Christiani martyres, promotores et instauratores*. [Icons, id est Vrae Imagines. Genève: Johannes Laonius 1580].
TUL/TÜR R III IV 294



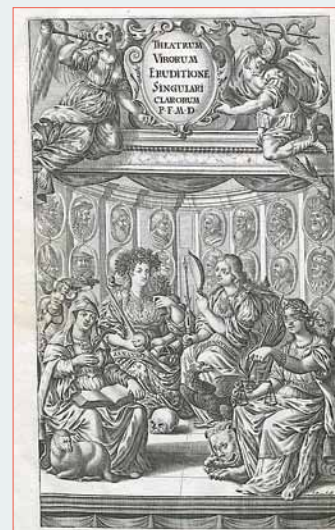
77

- 79**
Paul Freher (1611–1682) – *Theatrum virorum eruditione clarorum*. Vol. 1–2. Nürnberg: Johannes Hofmann 1685, 1688.
TUL/TÜR R XV 65a
[VD17 23:231195C]



77 A copy of Andrea Alciato's emblem book with interleaved pages was used as an *album amicorum* by German pastor Georg Locamerus (ca. 1557–before 1611). Andreas Brett (Brettinus) from Wroclaw dedicated the following words to him: 'In divine things there is truth, in human intelligence' (between p. 588/589 recto).¹³

Vahelekõidetud lehtedega Andrea Alciato embleemiraamatut kasutas *album amicorum*ina saksa vaimulik Georg Locamerus (u. 1557–enne 1611). Wrocławist pärit Andreas Brett (Brettinus) pühendas talle järgmise mõttetera: 'Jumala asjade juures on tõde, inimeste omade juures mõistus' (lk. 588/589 vaheleht, recto).¹³



78 Tartu University Library's copy of the emblem book of Protestant theologian, Hellenist and poet Theodor Beza has a handwritten title, *Christianismi Martyres*. It includes several images of Protestant scholars with prose eulogies and epigrams. Beza dedicated Greek epigrams to Robert Stephanus, Desiderius Erasmus and the founder of *Collegium Trilingue*, later Collège de France, Guillaume Budé (Budaeus, 1467–1540; f. T III verso – IV recto).

Protestantliku teoloogi ja poeedi Theodor Beza embleemiraamat on Tartu Ülikooli raamatukogus säilinud käsitsi kirjutatud tiitellehega, pealkirjaks *Christianismi Martyres*. Selles on mitmete protestantlike õpetlaste pilte ja neile pühendatud epigramme, kreekaakeelsed epigrammid on pärvinud Robert Stephanus, Desiderius Erasmus ning *Collegium Trilingue*, hilisema Collège de France'i asutaja Guillaume Budé (Budaeus, 1467–1540; f. T III verso – IV recto).

79 Being a Hellenist was an opportunity to earn a place among the great men of one's time. Paul Freher's *Theatre of Famous Erudite Men* (*Theatrum virorum eruditione clarorum*) introduces numerous Byzantine scholars and Humanists dedicated to the study of Greek.

Kreeka keelele pühendumine oli üks võimalus teenimaks endale koht oma aja suurvaimude hulgas: Paul Freheri *Kuulsate ja erudeeritud meeste näitelava* (*Theatrum virorum eruditione clarorum*) loeb üles arvukalt kreeklastest ja hellenistidest humaniste.



Graphics Graafika

- 80**
Giovanni Volpato (1735–1803).
After Raphael. *The School of Athens*.
Raffaelli järgi. Ateena kool.
Copper engraving. Vasegravüür. 1775–1784.
TUL/TÜR ÜR 3501

- 81**
Giovanni Volpato.
After Raphael. *Parnassus*.
Raffaelli järgi. Parnass.
Copper engraving. Vasegravüür. 1775–1784.
TUL/TÜR ÜR 1612

- 82**
Carl Mittag (1819–1874)
After Johann Peter Hasenclever. *The school exam*.
Johann Peter Hasencleveri järgi. Koolieksam.
Lithograph. Litograafia. 19th century / 19. sajand.
TUL/TÜR ÜR 2725

- 83**
Iganizio Pavon (1790–1858)
After Domenichino. *St. John the evangelist*.
Domenichino järgi. *Evangelist Johannes*.
Copper engraving. Vasegravüür. 19th century / 19. sajand.
TUL/TÜR ÜR 1579

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BP 16 – Bibliographie des éditions Parisiennes de 16me siècle
http://www.bnf.fr/fr/collections_et_services/catalogues_en_ligne/a.bp16.html

CAMENA – Lateinische Texte der Frühen Neuzeit
<http://www.uni-mannheim.de/mateo/camenahtdocs/camena.html>

CERL Thesaurus
http://www.cerl.org/resources/cerl_thesaurus/

Deutsche Nationalbibliothek
<http://www.dnb.de>

ERRB – Eesti retrospektiivne rahvusbibliograafia
<http://www.nlib.ee/retrospektiivne/>

EEVA – Digital Text Repository for Older Estonian Literature
<http://www.utlib.ee/ekollekt/eeva/>

ESTER – Online catalogue of Estonian libraries
<http://www.ester.ee/>

Gallica – La Bibliothèque numérique de la BnF
<http://gallica.bnf.fr/>

GG – Griechischer Geist aus Basler Pressen. Katalog der frühen griechischen Drucke aus Basel in Text und Bild von Frank Hieronymus Herausgegeben und für das Internet aufbereitet von Christoph Schneider und Benedikt Vögeli.
<http://www.ub.unibas.ch/cmsdata/spezialkataloge/gg/>

GoogleBooks
<http://books.google.com/>

HPB – Heritage of the Printed Book Database
<http://www.cerl.org/resources/hpb/>

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<http://www.pitts.emory.edu/DIA/>

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<http://www.gutenberg.org/>

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<http://www.isgv.de/saebi/>

SUDOC – Le catalogue du Système Universitaire de Documentation
<http://www.sudoc.abes.fr/>

University of Tartu Library Resources
<http://www.utlib.ee/>

USTC – Universal Short Title Catalogue
<http://www.ustc.ac.uk/>

VD16 – Verzeichnis der im deutschen Sprachbereich erschienenen Drucke des 16. Jahrhunderts
<http://www.bsb-muenchen.de/literatursuche/spezialbestaende/alte-und-seltene-drucke/16-jahrhundert-vd-16/>

VD17 – Verzeichnis der im deutschen Sprachraum erschienenen Drucke des 17. Jahrhunderts
<http://www.bsb-muenchen.de/literatursuche/spezialbestaende/alte-und-seltene-drucke/17-jahrhundert-vd-17/>

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Abbreviations Lühendid

TUL/TÜR – Tartu University Library (locations in the catalogue); Tartu Ülikooli Raamatukogu (kohavii-
dad)

Mrg – K. Morgenstern memorial collection in Tartu University Library / K. Morgensterni memoriaal-
kogu Tartu Ülikooli Raamatukogus

Bergm – G. Bergmann memorial collection in Tartu University Library / G. Bergmanni memoriaalkogu
Tartu Ülikooli Raamatukogus

HC – Copinger, W. A. 1895. Supplement to Hain's
Repertorium Bibliographicum. Part I. London.

Cat. – exhibition catalogue (references to items) / näi-
tuse kataloog (viited üksustele)

WING – Donald Goddard Wing 1945–51. *Short-title catalogue of books printed in England, Scotland, Ire-
land, Wales, and British America, and of English books printed in other countries, 1640–1710*. New York: The
Index Society.

BP, VD, GG, USTC – cf. www. above/ülal

Notes

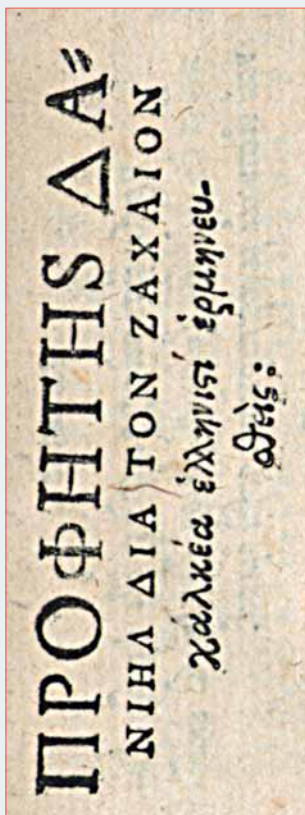
Märkused

- 1 The Catalogue of the Wolfenbüttel Exhibition (Harlfinger, Barm 1989), dedicated to the revival of Greek in the Humanist period, has been an inspiration for this exhibition. It is also the source of the notion "Humanist Greek", used for the post-Byzantine version of Atticizing Greek.
- 2 The book is bound into a fragment of a 15th century handwritten Latin Lectionary for Mass on parchment, probably from Germany (according to K. Kolk). According to Th. Wilhelmi the notes are by Crusius' hand.
- 3 The same device has been used by Turnebus on the title pages of the editions of Philo (1552), of Homer and Hermes Trismegistus (1554); by Joannes Benenatum (d. 1588?) on the title page of Lambin's *De utilitate* in 1572. For Stephani, see Boudou, Kecskeméti 2009.
- 4 Two of these authors, Pseudo-Pythagoras and Phocylides, appear together already as early as in Konstantinos Laskaris' Greek manual by Aldus (in 1495 and 1502).
- 5 Melanchthon is known to have written such dedications (without an addressee) into books, using different quotations, cf. Fuchs 2008: 208–211; Brockmann ed. 2013.
- 6 From more than 30 known Pindaric parodies in Greek the one from Tartu by Vogelmann is the northernmost (for text, see Päll 2001).
- 7 Johannes Gezelius added the poem of Hegius to his Greek translation of the *lanua linguarum* of great humanist educator Comenius (Tartu 1648). His version of the poem is different from the one published by Schmidt, referring more systematically to the use of Greek for the subjects in the school curriculum (rhetoric, law, medicine, theology). Paradoxically, Gezelius added the reference to law, although in his time lawyers in general did not excel in Greek.
- 8 The poem is published in the edition of *Cato Graecolatinus* by Johannes Mylius (Leipzig: 1568, f. C5) after two poems by Chodkiewicz and under Mylius' name in his *Poemata* (Leipzig 1568, f. M6). For the (co-)authorship of Mylius of Chodkiewicz' poems, see Veteikis 2009.
- 9 Like his predecessors, Bergmann included both Ancient Greek and Modern Greek versions, but instead of using the Greek alphabet (probably because of the lack of Greek types), he presents Greek in transliteration, using both the pronunciation of Reuchlin and modern Greeks, and the Erasmian pronunciation (op.cit. 21).
- 10 Fifteen of Gezelius' 25 known Greek poems are based on borrowed quotations, including 5 on Nonnos.
- 11 Buchanan's Greek paraphrases (actually Greek paraphrases from collections published under the name of Buchanan after his death) were prescribed in the constitutions of the academy and mentioned in one course syllabus for the year 1651–1652 (Vasar 1631: 66, 184).
- 12 Whereas Camerarius borrows a verse or two, we can speak of a real *cento* in Brockmann's case. The Greek text with the indications of sources is published in Päll 2013.
- 13 Added handwritten dedications are separately published by Kaju and Viiding 2014.
- 1 Kreeka-uuringute humanismiaegsele taasestatumisele pühendatud Wolfenbütteli näituse kataloog (Harlfinger, Barm 1989) oli käesoleva näituse ja selle kataloogi inspireerijaks; sealt on hakanud levima ka mõiste 'humanistide kreeka keel' Lääne-Euroopas kasutatud bütsantsi-järgse atikiseeriva kreeka keele tähistamiseks.
- 2 Raamat on köidetud ladinakeelsest käsikirjalisest missaleksionaarist pärinevasse pärgamendilehte, tõenäoliselt 15. sajandist Saksamaalt (K. Kolgi andmeil). Th. Wilhelmi andmetel on märkused Crusiuse käega kirjutatud.
- 3 Sama logot kasutab Turnebus Philoni tiitellehel (1552), Homerose ja Hermes Trismegistose tiitellehel (1554); Joannes Benenatum (surn. 1588?) Lambinuse *De utilitate* tiitellehel (1572). Stephanustest vt. Boudou, Kecskeméti 2009.
- 4 Kaks neist autoreist, Pseudo-Pythagoras ja Phokylides esinevad koos juba nii vara kui Alduse avaldatud Konstantinos Laskarise kreeka keele õpikus (1495 ja 1502).
- 5 Melanchthon kirjutas raamatutesse hulgaliselt selliseid dedikatsioone (sageli adressaadita), kasutades erinevaid tsitaate, vt. Fuchs 2008: 208–211; Brockmann ed. 2013.
- 6 Praeguseks teadaolevaist üle 30 kreekakeelsest Pindarose paroodiast on Tartus avaldatud Vogelmanni ood põhjapoolseim (teksti vt. Päll 2001).
- 7 Johannes Gezelius lisas oma Comeniuse *lanua linguarum*'i kreekakeelsele tõlkele (Tartu 1648) samuti Hegiuse luuletuse, ent erineva versiooni. See viitab kreeka keele kasulikkusele ka õigusteaduses (mis on Schmidtil puudu) ja esitab ainevaliku, mis vastab rohkem kooli-kurrikulumile (retoorika, juura, meditsiin, teoloogia). Paradoksaalselt, sest Gezeliusse aja juristid ei olnud enam silmapaistvad hellenistid.
- 8 Luuletus ilmus Myliuse *Cato Graecolatinus*'e väljaandes kahe Chodkiewiczi luuletuse järel (Leipzig: 1568, f. C5) ja samal aastal Myliuse nime all tema *Poemata* väljaandes. Myliuse (kaas)autorlusest luuletuste puhul vt. Veteikis 2009.
- 9 Nagu eelkäijad, annab ka Bergmann nii vana- kui uuskreekakeelse versiooni, ent kreeka tähestiku asemel (arvatavasti trükitehnilistel põhjustel) esitab ta teksti translitereeritult, kasutades mõlemat: Reuchlini ja kaasaaja kreeklaste ning Erasmuse hääldust (op.cit. 21).
- 10 Viisteist Gezeliusse 25st teadaolevast kreekakeelsest luuletusest põhineb laenatud tsitaadil, sh 5 Nonnosel.
- 11 Buchananani kreeka parafrasid (tegelikult kreeka-keelsed parafrasid, mis avaldati Buchananani nime all) olid ette kirjutatud akadeemia konstitutsioonis ja ühes 1651.–1652. aasta loenguprogrammis (Vasar 1631: 66, 184).
- 12 Camerarius laenab mõne värsi kaupa, ent Brockmanni puhul saame rääkida tõelisest *Cento*'st. Teksti uueditsiooni koos allikatega, vt. Päll 2013.
- 13 Lisatud käsikirjalised dedikatsioonid on avaldanud Kaju ja Viiding 2014.

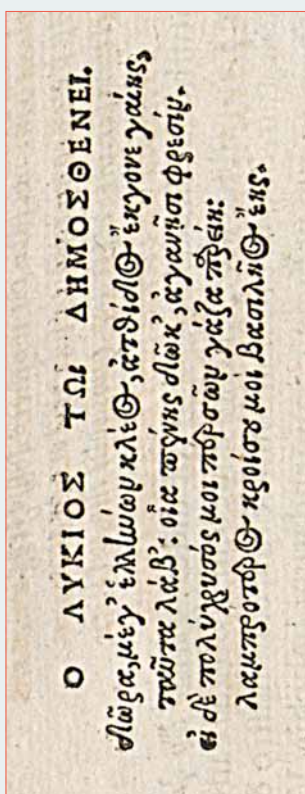
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Humanist Greek names Humanistide kreeka nimed

Several Humanists changed their ordinary names into Hellenized ones, although many of them used such names only in the context of Greek language or culture. When the family name was based on a noun or verb, it was translated and Latinized according to the name trends of Humanist culture.

Mitmed humanistid vahetasid oma liiga tavalised perekonnanimed kreekapärase vastu, kuigi paljud kasutasid neid vaid kreeka keele kontekstis. Kui perekonnanimeks oli nimisõna, tõlgiti see ja latiniseeriti vastavalt humanismiaja ladinakeelse kultuuri nimetrendile.

Melanchthon < Schwarzerdt

μέλας, μέλαινα, μέλαν 'black' and χθών 'land' e.k. 'must' ja 'maa'

+ ἀνήρ, gen. ἀνδρ-ός 'man', e.k. 'mees':

Dryander < Eichmann

δρῦ-ς 'oak' e.k. 'tamm'

Neander < Neumann,

νέ-ος, α, ον 'young, new' e.k. 'noor, uus'

Xylander < Holzmann

ξύλ-ον 'timber', e.k. 'puit'

Bibliander < Buchmann

βιβλος 'book', e.k. 'raamat'

Cratander < Hartmann

κράτος 'strength', e.k. 'jõud'

Crato < Krafft, von Krafftheim

κράτος 'strength', e.k. 'jõud'

Oporinus < Herbst(er),

ὀπώρα, ὀπωρινός 'autumn, autumnal', e.k. 'sügis, sügisene'

Cephalaeus < Köpfel

κεφαλή 'head', e.k. 'pea'

Stephanus = Estienne

στέφανος 'crown', e.k. 'pärg'

Dasypodius < Rauchfuss

δασύς, εἶα, ὅ 'hairy' and πούς, gen. ποδός 'leg', e.k. 'karvane' ja 'jalg'

Protucius < Bickel/Pickel

προτεύχω 'bring out' e.k. 'välja tooma'

Carion, Caryophyllus < Nägele, Nägelin, Gewürznägelin

κάρυον, καρυόφυλλον 'walnut, bud of clove-tree'; e.k. 'pähkel, nelgiõis'

Capnion < Reuchlin

καπνός 'smoke', e.k. 'suits'

Oecolampadius < Hauslicht < Heussgen < Hussgen

οἶκος *oikos* 'house, home' and λαμπάς 'lamp, torch', e.k. 'maja, kodu' ja 'lamp'

Draco, Draconites < Drach (Trach)

δράκων 'snake, dragon', e.k. 'madu, lohe'

Λύκιος < Wolf (Wulff) λύκος 'wolf', e.k. 'hunt'

Αὐλητήρ < Pfeiffer, 'aulos player', e.k. 'aulosemängija'

Σκαλανός < Scaliger

σκάλα = Lat. scala 'stairs', e.k. 'trepp, redel'

Χαλκεύς < Faber 'coppersmith', e.k. 'sepp'